CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H LINESS, LOVE."

BOSTON, SATURDAY, JUNE 8, 1839. NO. 975.---VOL. XVIII.—NO. 23.

RELIGIOUS MISCELLANY.

[From the Southern Rose.]

PIETY AT HOME.

That home is, in every sense, the most *pious* home where there is peace, good will, contentment, and innocent joy; where there are bright faces, and kind words, and where the house is not divided against itself! In that home-circle where there is no bitterness of feeling cherished—where no harsh words are uttered, of recrimination, unjust anger, or intemperate reproof—where purity is cultivated in thought, word, and deed—where there is the sympathy which rejoices with them that do rejoice, and weeps with them that weep, and where all in the true spirit of love exhort each other daily, no less by example than by kind speech—there may we behold the true and perfect *Piety at home*.

The benefit, arising from the observance of this duty, is of great and peculiar importance.

There is no foundation for religious feeling and action more firm and sure, than this.—It is *at home* that the *heart* is formed; for the inward feelings depend most on thoughts and actions which are unrestrained; and is it not the heart which religion chiefly and always asks? it is *at home*, too, that we may best cultivate *conscientiousness*,—in performing duties, the neglect of which we have no reason to dread will be publicly exposed, but which, if heeded, must be so at the simple dictates of of one's conscience.

Here, also, may the *affections* be best cherished, for if they exist at all, here they will be disinterested. And Home is the place to form one's *principles*. It is easy to act on feigned motives, in the sight of others; but the difficult and necessary thing for a good man, is to act on *principle* invariably and in private, as well as in public. It is something more than good nature, or kindness simply, to overcome the daily trials upon one's temper, to submit with willingness to the many little self-sacrifices, so needful to the comfort of social life, and to profit by the thousand opportunities there of being considerate and useful. This is no more the triumph of affection than it is of principle.

Piety at home is, indeed, then, the groundwork of all religious duty; for it is this which may plant deeply the seeds of wider feelings, and more extended action. The love and gratitude we feel towards an earthly parent are helps to the great duty of love and gratitude to the Almighty Father of all. Our good will and kindness towards our kindred, is the best and sincerest beginning to a sympathy with the whole human race. And this is the true and just sense of the saying, that '*Charity*' (that is, *the true benevolent feeling*) *begins at home*.

Again.—When holy habits of heart and life have grown up in private they have *moral associations* connected with them which almost ensure their preservation for the future. When we consider the images of purity and love and truth, and content, which cluster around the pious household, can it be wondered at that we should recur to duties which rendered it so happy! It is the want of the calm happiness of a cheerful fireside which has left many hearts to be swallowed up in vain amusements and dangerous excitements. And when there is no thought of a sympathising and happy home to win one from temptations, his heart and principles are at the mercy of every vain show, and of every artful adviser and of every bad companion, and of every false friend. But it is not so with him, who has learned to show and has found piety at home. He may go into a strange city and meet with its allurements, but the love of his own hearth saves him from giving his affections elsewhere. The words of the profane and scornful and profligate sound upon his ears, but the voice of holy purity is heard by him the louder and sweeter from his own distant dwelling. He meets in the broad world with vice and deceit at every corner, and at first he may distrust and weep for human nature, and may be tempted to fall in with the evil of the mass. But he soon is taught that it is man's own doing which has so debased him, and so shrouded the brightness of his nature, when he reflects on the unperverted hearts he has left behind, and from the contrast, he loves purity and virtue all the more. His soul may sink within him at seeing the vain chases of mankind after happiness, and he would say, *all is vanity*, did not his memory picture forth the happy contentment of his own home. Elsewhere, he may be the victim of injury, and the dupe of insincerity, and the object of unjust suspicion, but there at least, he is sure of willing kindness—of finding truth and of being beloved.

The remembrance therefore of a home of piety is a no slight defence for our virtue,—no surer a refuge in the season of darkness and the storm than the shelter of affection, and the stronghold of principle. It will save one from that thirst for excitement, which so often takes the unreflecting from the common duties and innocent happiness of life, and leads them into temptation, and from that restless spirit, which, wishing it knows not what, hurries so many into reckless courses—and it can give a peace, which as long as a worldly spirit is excluded from the heart, the broad world with all its attractions of pleasure can never take away.

Nor is this all. Consider the power of such a home to *reclaim*, in case it have not preserved the heart.

In one point of view, moral danger is next to hopeless. It is so, when one has yielded to it deliberately, having first given up better thoughts and remembrances. But it is not so in the case of one who in an evil hour has been taken unawares. There is hope here. For the time of self-examination will come, and he will see that he is not what he should be, and there will be sorrow in his heart, and this may work repentance.

At such a moment of our lives, how precious would be the remembrance of one's first *piety at home!* The associations of purer days—the holy promise of one's youth—the fond dependence of those we love upon, our love, and respect, and gratitude to them—the hope which we know they cherish of hearing our praises—the chilling fear lest they be disappointed—the bare fancy of bringing gray hairs with sorrow to the grave—of contaminating the good name of one's kindred, and laying disgrace at the door where slander never dared to pause—*these*, would be no vain counsels.—Could one, amidst such appeals, go on in the evil course he had begun reckless how he turned the praise of those who are near and dear to him, into the bitterest reproach; or careless how he darkened with grief the eager countenances that are looking with joyful hope for tidings of his success and honor; or trifling at the thought of making the heart of affection heavy; or unmoved at bringing misery and shame upon his once happy and honored dwelling?

* * * * * * *

In a word, there is a power in the associations that are connected in our mind with a well loved home, which is sufficient to guard, to reprove and stimulate the heart and life, preserving and enforcing the pursuasions of memory and the warnings of conscience. But this influence, (which after all, may be a wise instinct) becomes doubly strong and permanent, when made virtuous and sacred, as it is by piety at home.

It was the thanksgiving of an holy man of old to God, '*that He had laid up for him a dwelling of health*. But how much more to be prized is a dwelling of piety! For this will sweeten health, and heighten joy, and soften sickness and soothe sorrow. Health alone, may take us away from the peace of home, into the delusions with which active life is filled. But the dwelling of piety, whether we are there or are absent from it, will have cherished and will still cherish our native purity. Health alone, may make its vigor a plea for plunging into guilt. But piety, whether we are weak or strong, will preserve our integrity, or reclaim our hearts. Health must at last fail. But by this piety we are saved at the closing hour of life from the added pangs of an evil conscience, and from sin, which is the sting of death.

Let then the object of our prayers, be the dwelling of piety. May it be the reason of our present and future thanksgiving. And, above all things, never doubt that the house of domestic virtue is a house of God and a gate to Heaven. W. V. T.

Savannah, April 11th, 1839.

UNION AMONG CHRISTIANS.

That union among Christians which it is so desirable to recover must, we are persuaded, be the result of something more heavenly and divine than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which never will be healed by troubling the waters. We must expect the cure from the increased prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably; to turn their chief attention to points on which they agree; and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God and an exclusive desire of discovering his mind will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the spirit of Christ would prevent them from converting every incidental variation into an impassable boundary; or from condemning the most innocent and laudable usages for fear of symbolizing with another class of Christians—an odious spirit, with which the writer under consideration is strongly impregnated. The general prevalence of piety in different communities would inspire that mutual respect, that heartfelt homage for the virtues conspicuous in the character of their respective members which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.

Robert Hall.

RELIGIOUS ESTABLISHMENTS.

Happy had it been, however, had civil establishments of religion been *useless* only, instead of being productive of the greatest evils. But when Christianity is established by law, it is requisite to give the preference to some particular system; and as the magistrate is no better judge of religion than others, the chances are as great of his lending his sanction to the false as to the true. Splendor and emolument must be in some degree attached to the national church; which is a strong inducement to its ministers to defend it, be it ever so remote from the truth. Thus error becomes permanent, and that set of opinions which happens to prevail when the establishment is formed continues, in spite of superior light and improvement, to be handed down without alteration from age to age. Hence the disagreement between the public creed of the church and the private sentiments of its ministers; an evil growing out of the very nature of a hierarchy, and not likely to be remedied before it brings the clerical character into the utmost contempt. Hence the rapid spread of infidelity in various parts of Europe; a natural and never-failing consequence of the corrupt alliance between church and state. Wherever we turn our eyes we shall perceive the depression of religion is in proportion to the elevation of the hierarchy. In France, where the establishment had attained the utmost splendor, piety had utterly decayed; in England, where the hierarchy is less splendid, more remains of the latter; and in Scotland, whose national church is one of the poorest in the world, a greater sense of religion appears among the inhabitants than in either of the former. It must likewise be plain to every observer, that piety flourishes much more ameng dissenters than among the members of any establishment whatever. This progress of things is so natural, that nothing seems wanting in any country to render the thinking part of the people infidels but a splendid establishment. It will always ultimately debase the clerical character, and perpetuate, both in discipline and doctrine, every error and abuse.—*Ib.*

[From the Farmer's Cabinet.]

THINGS THAT I HAVE SEEN.

I have seen a farmer build a house so large, and fine, that the sheriff turned him out of doors.

I have seen a young man sell a fine farm and turn merchant—break—die in a hospital.

I have seen a farmer travel about so much that there was nothing at home worth looking after.

I have seen a rich man's son begin where his father left off—wealthy; and end where his father began—pennyless.

I have seen a worthy farmer's son idle away years of the prime of life in dissipation, and end his career in the poor house.

I have seen the disobedience of a son bring down the grey hairs of his father to the grave.

I have seen a fine girl marry a young man of disolute habits, and repent of it as long as she lived.

I have seen the extravagance and folly of children bring their parents to poverty and want—and themselves into disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family, when her husband pulled at the other end of the rope.

I have seen a young man who despised the council of the wise and the advice of the good, end his career in poverty and wretchedness.

I have seen a farmer too self-conceited to mend his ways, and too proud to retrace his footsteps.

I have seen poor boys grow rich by industry and good management, and rich boys become poor by idleness and dissipation.

I have seen a man spend more in folly than would support his family in comfort and independence.

I have seen a young man spoil his reputation by a departure from principle, when all the waters of the Delaware would not wash it out.

I have seen a person depart from truth, when candor and veracity would have served him a much better purpose.

I have seen a man engaged in a lawsuit about a trifling affair, that cost him more than would have roofed all the buildings on his farm.

I have seen money spent in litigation, that ought to have been applied to manuring a farm.

I have seen a man work by his wits instead of his hands, till his farm was grown up with bushes and briars.

I have seen a man neglect to repair or renew his fences, till he lost enough to buy three cows, and had to do it at last.

I have seen a man boasting of his abilities, but was soon not worth noticing.

TOWN AND COUNTRY.

We manage our domestic concerns on a large scale of expenditure, considering we are a young country and have not exactly the means of competing with Europe; and many persons of large fortunes abroad,—when we say large fortunes we mean $500,000—would be surprised to find in this city, houses and furniture, and equipage and equipments, among men of business of small capitals, far exceeding in magnitude and splendor the neat and unostentatious establishments of millionaires in the old countries. At a late musical soiree in one of our fashionable streets, we took time to look around and examine what we conceived to be a very splendid display of taste and elegance. The style of finishing parlors and drawing rooms in houses of the first class in New York, give an air of great magnificence to the *tout ensemble*. The highly polished and beautifully variegated mahogany doors, the superb folding doors and plated furniture, the elegant stucco work and centre pieces of the ceiling, the ponderous and beautifully veined marble mantles, and grates, almost of themselves furnish the parlors. When to these elegant fixtures we add the rich wilton and royal carpets and rugs, the highly polished mahogany chairs and divans, the satin curtains, and elaborately carved and guilt cornices, the pier glasses, rich suspending girandoles and mantel lamps, the upright piano and pier tables—we have a combination not often found in such elegance in many of the best European families. Such drawing rooms, filled with elegant dressed ladies and gentlemen, and made light as day by an immense number of candelabras and lustres, may be well imagined as presenting a scene of richness and luxury only to be expected from persons of overgrown fortunes.

The refreshments and supper were in corresponding taste. The folding doors of the two spacious parlors above thrown open and lined with orange trees, geraniums and other flowers, throwing around their various perfumes. A table groaning under the weight of rich plate of every kind and quality—china from Dresden, cut glass of the most exquisite quality, to say nothing of the choice delicious confectionary, pyramids, fruits, and old wines that adorned the table. In every room was a rosewood cottage piano, of exquisite touch and finish. Glees from amateurs and songs from popular vocalists, a gallopade, quadrille, and a sober game of whist, were in progress during the evening in the several saloons thrown open on the occasion. It was altogether a feast fit for princes, where elegance and taste were united to hospitality and good breeding. The dresses of the ladies were distinguished for richness and variety, and the blaze of diamonds was only equalled by the blaze of beauty. Such scenes are not unfrequent during the season in this city, and it was long after our head had pressed the downy pillow that we could collect our scattered senses for repose.

As Spring bursts upon us, early and glowing, and all nature had put on its richest livery—Spring, so rare in our climate, with verdure on its brow, and primrose in its hand, we took a ride over some of the delightful roads and avenues of Long Island, to catch an appetite for dinner, and on our way to the South Ferry, passed by a two story cottage, painted white, with green Venetians, piazettas and porticoes, in a neat taste, surrounded by a white paling. While gazing on the simplicity of the building, and the air of comfort thrown around it, we were roused by hearing some one call 'Hallo, Stranger!' and, on looking up, dicovered it to be our worthy host of —— Place. He wore a pepper and salt grey coat, and a large Manilla hat—half summerish in dress, but neat as it was plain. 'Come, come, alight and see my improvements,' said he. 'I must go to town to dinner; it is now four, and it will be late.' 'No you don't go to town for dinner; my dinner is just ready, and you shall dine with me. Here, Toney, take the gentleman's sociable, and put up his horse in the barn.' Having enjoyed his hospitality when living in splendor, I could not refuse his bread and salt under adverse circumstances; so I alighted, and walked into his parlor. What a change! A plainly finished and furnished room—wooden mantel piece, having a pair of old fashioned plated candlesticks, and a China dog, as ornaments—rush-bottom chairs and settees—ingrain carpets, and mahogany framed looking glass—an eight-day clock ticked in one corner—two maps, and an engraving of the Great Western. What a contrast with the late splendid exhibition at the party! The table furniture was in strict keeping: a white cotton table cloth, blue China plates, black handled knives and forks, tumblers and wines blown in the cheapest style, at the New Jersey works, and salt cellars dear at sixpence each. The dinner, however, to my surprise, was excellent; a boiled trout of good size, with fresh butter sauce, a pair of boiled chickens, fresh asparagus, and a nicely boiled batter pudding. Our host took from the cupboard a bottle of old Hock and of old Madeira, the remnant of better times, and we were waited upon by a strapping girl with red hair, who squinted awfully. But the hostess—the lady of the princely mansion—she who not long since wore a satin dress of exquisite lustre, over which was Mechlin lace of great value, who had whole stomaches; bracelets, and ear-rings of diamonds—how changed; she looked, we thought, more beautiful in her cross barred muslin loose gown and bobinet cap, in which a rosebud and sprig of geranium had carelessly been fixed. She was cheerful and appeared to be happy. We mused thoughtfully on the instability of human affairs, and could not avoid saying with evident pain: 'I am glad to find, under all circumstances, that you bear your reverse of fortune with so much cool indifference.' The lady stared, and our host rolling out a volume of smoke from his segar, and looking with much astonishment said, 'what! reverse of fortune? Why my dear fellow did you suppose I was broke—done up, gone over the dam, eh? O no, no, this change, you see, is owing to no reverse of fortune—no alteration in my affairs; I am as rich as ever, have as much business, and attend to it daily, but the fact is I have come to my sober senses, I and my *cara sposa* there. We did not wait until bankruptcy overtook us, but considering ourchildren, and each other, we agreed that it was folly to live in a splended house, keep a retinue of servants, horses and carriages, give grand parties for the entertainment of the busy fashionable world—to all the gay young ladies and mustached young fellows—to see every body care for a few only, so that after making a fair experiment, we took a survey of the field and agreed as the upholster had done knocking up, we would send for the auctioneer, and get him to knock down—so now you see us a sober, metamorphosed couple, by consent of parties living plainly, comfortably as you see us, on $1500 per annum, instead of $10,000!' We were overjoyed to hear this—it exhibited moral courage and great good sense united—it was an effort to save a fortune, not waste one—it was altogether worthy of imitation. 'Now, my dear fellow,' said he, 'dont believe me to be miserly and wretchedly close. I am delighted to see a friend, if he will take my plain substantial cheer. I bake my own bread, make my own butter, lay my own eggs, grow my own vegetables and fruits. I ride to town by nine o'clock in my wagon, and here I am by four with a keen appetite and robust health. I have always a glass of old wine for a friend, and in a few years if I dont make a fortune by business, I shall save one by economy.'

We took our leave of the sensible, discreet pair, regretting that there were not many others ready and willing to follow their happy example.

SUN-RISE.

Have you sometimes been a witness of the superb phenomenon which the rising sun every day affords? Or has idleness, the love of sleep, or a faulty indifference prevented you from contemplating this wonder of nature? Perhaps you may be ranked amongst the multitude of people who never thought a sight of the beautiful Aurora worth the sacrifice of some hours sleep. Perhaps you are like many others, who satisfied with the light of the sun, do not trouble themselves with inquiring into the cause of this great effect. Or, lastly, perhaps you are as insensible as millions of your fellow creatures, who have it in their power to behold this glorious object every day, see it without being struck with it, or without its raising any idea or pleasing reflections in their minds. It matters little in which of these you rank. Suffer yourself only to be now at least roused from a state of insensibility, and learn what thoughts the sight of the morning sun should excite on your soul.

There is no phenomenon in nature more beautiful and splendid than the rising sun. The richest dress that human art can invent, the finest decorations, the most pompous equipage, the most superb ornaments in the palaces of kings, vanish and sink to nothing when compared to this beauty of nature. At first it is the eastern region of the sky which is clothed in the purple of Aurora, and announces the sun's approach. The air by degrees, takes the bloom of a rose, and then shines with the lustre of gold. Afterwards the rays of the sun pierce through the mist, and with them light and heat are spread over the whole horizon. At last the sun appears in all the splendor of majesty. It rises visibly higher and higher, and the earth assumes a different aspect—every creature rejoices, and seems to receive new being. The birds, with songs of joy, salute the source of light. Every animal begins to move; and they feel themselves animated with new strength and spirits.

Let our songs of praise also reach the heavens—the heaven where he dwells, by whose command the sun rises, and whose hand so guides its daily and its annual course, that we draw from it the happy revolution of night and day, and the regular succession of the seasons. Behold! All nature proclaims order and harmony. The sun and all the stars run their course. Each season yields its fruits, and each day renews the splendor of the sun. Who would in the midst of the active creation, be the only one to neglect praising his Creator, by proving his virtue and faith? Rather let our pious zeal teach the infidel how great and worthy of adoration that God is whom he despises. Let us be toward our fellow creatures what he is to us. Let us he to them what the sun is to the whole universe. As it sheds daily its benign influence upon the earth; as it rises for the ungrateful as well as the righteous, as it shines on the humble valleys as well as the lofty mountains; so let us make our lives useful, beneficent, and a comfort to others. Let each day increase the charitable disposition of our hearts. In a word, let us endeavor to live and act so that our lives may be a blessing to mankind.—*Strum.*

THE PRESBYTERIAN CHURCH.

[From Judge Rogers' Charge.]

Before the year 1758, the Presbyterian Churches in this country, were under the care of two separate Synods, and their respective Presbyteries:—the Synod of New York and the Synod of Philadelphia.

In the year 1758, these Synods were united, and were called the 'Synod of New York and Philadelphia.' This continued until the year 1788, when the General Assembly was formed. The Synod was then divided into four Synods, the Synod of New York and New Jersey, Philadelphia, Virginia, and the Carolinas; of these four Synods the General Assembly was constituted.

In 1803, the Synod of Albany was erected. This Synod has been from time to time sub-divided, and the Synods of Genesee, Geneva, and Utica, have been formed.

The Synod of Pittsburg has been also erected, out of which the Synod of the Western Reserve has been formed.

These constitute the four excinded Synods, viz. the Synods of Genessee, Geneva, Utica, and the Western Reserve.

The General Assembly was constituted by every Presbytery at their last stated meeting, preceding the meeting of the General Assembly, deputing to the General Assembly commissioners in certain specific proportions.

The Westminster Confession of Faith is part of the constitution of the Church. The constitution could not be altered, unless two-thirds of the Presbyteries under the care of the General Assembly, prepare alterations or amendments, and such alterations or amendments were agreed to by the General Assembly.

The form of government was amended in 1821. The General Assembly now consists of an 'equal delegation of bishop and elders from each Presbytery in certain proportions.'

The judicatories of the Church consist of the Session, of the Presbyteries, of Synods, and the General Assembly.

The church-session consists of the pastor, or pastors, and ruling elders of a particular congregation. A Presbytery of all the ministers and one ruling elder from each congregation within a certain district. A Synod is a convention of bishops and elders, including at least, three Presbyteries. And the General Assembly, 'of an equal delegation of bishops and elders, from each Presbytery, in the following proportions, viz. each Presbytery consisting of not more than 24 ministers, sends one minister and one elder; and each Presbytery, consisting of more than 24 ministers, sends two ministers and two elders; and in the like proportion for every 24 ministers in any Presbytery. The delegates so appointed, are styled commissioners to the General Assembly.

The General Assembly is the highest judicatory of the Presbyterian Church. It represents, in one body, all the particular churches of this denomination of Christians.

In relation to this body, the most important undoubtedly are the various Presbyteries; for, as was before said, the General Assembly consists of an equal delegation of bishops and elders from each of the Presbyteries. If the Presbyteries are destroyed, the General Assembly falls, as a matter of course, as there would no longer be any constituent bodies in existence, from which delegates could be sent to the General Assembly.

The Presbyteries are essential features in the form of government in another particular, for before any overtures or regulations proposed by the General Assembly, to be established as constitutional rules, can be obligatory on the churches, it is necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them in writing, approving thereof.

A Synod, as has been before observed, is a convention of bishops and elders within a district, including at least three Presbyteries. The Synods have a supervisory power over Presbyteries, but unlike Presbyteries, as such they are not essential to the existence of the General Assembly. If every Synod in the United States were exscinded and destroyed, still the General Assembly would remain as the highest tribunal in the Church. In this particular there is a vital difference between Presbyteries and Synods. The only connexion between the General Assembly and the Synods is, that the former has a supervisory power over the latter.

[From the New York Evening Star.]

BELGIUM.

Of all the fortunate men, *Leopold I.* King of the Belgians, may be cited as the most distinguished. He commenced his career, with an allowance of £300 pounds a year from his brother, the Duke of Saxe Coburgh Gotha. He became a cadet in the army, and so far distinguished himself that he did no discredit to his cloth. He came to England in the train of the Allied Sovereigns, and the heiress of the British throne fell in love with him, would marry him, and did marry him. The liberality of the British Parliament so liberally endowed him, that when he became a widower, this 'husband of an hour' had a jointure of £50,000 a year to solace him.

He lived on about a third of that immense allowance—which at the rate of £15,000 a year, from 1817 until 1831, gives a total of £175,000 spent, and £525,000 saved. Aye sir, saved and banked. Like his father-in-law, he has taken especial good care to lay up treasure against a rainy day, and has invested largely in the English and American securities. Besides, he recently purchased a principality in Hungary. The purchase of this was quite a clever thing. It was bought for a private capitalist, and not until the money was paid and the legal transfer perfected, did the seller know that his purchaser was a King. If he had known it before would it not have been fully ten per cent in addition to the price he asked and got?

But to continue. Death deprived him of the chance of becoming King of England. Up starts a second chance: the Greeks offer him a crown.—He has the philosophy to refuse the bauble, because he thought it not unlikely that it might be a fleeting one. A few more years pass, and the Belgians, separating from the Dutch, want a King.—They elect Leopold, and on July 21, 1831, he is inaugurated. The following year he obtains a second wife in the person princess Louise, eldest daughter of the King of the French. Thus, a series of chances have made him the husband of two princesses of the leading countries in Europe—once placed him in succession to the British crown by marriage—once giving him the rare *eclat* of having refused a crown—and once placed a crown upon his head. Under a very fortunate planet was Leopold of Belgium born. The wheel of fortune *may* turn however.

His amusements are rather peculiar. He sallies out in a Mackintosh, (rather short, tight, and much the worse for wear,) a huge cocked hat, a pair of pantaloons made of pilot cloth, thick water-proof boots, and wages war—against little birds. One chasseur goes with him, carrying a second Manton, and loading as fast as his royal master fires. If a sparrow alight upon a hedge, the Majesty of Belgium pops at it and frightens, if he does not hit it—as the gamekeeper said to Sheridan, by way of consolation, when he did not hit one bird in a whole day's shooting. A magpie is quite a *bonne bouche* to the Belgic monarch—a rabbit running across his path is a God-send; and should a fox show muzzle, off goes his gun at him. The Belgic sportsmen exclaim against this attack on Reynard, but the King heeds not M. Duvol, who is at once the Nimrod, the Osbaldistone and the Captain Ross of Brussels.

Personally, I think Leopold is much liked by the Belgians. They have a high contempt for him as a political character. He is a great deal too much at Paris, and the people of Brussels will have it that he cannot do the most trifling thing, without the advice or instruction of his father-in-law Louis Phillippe.

Leopold is a man of simple, easy manners. He is often on horseback, attended by one groom in plain livery, and courteously takes off his hat (the eternal cocked hat, with a stump of a feather stuck in it) to every one whom he meets. He will salute even a school-boy, and looks blank if his courtesy is not returned. To keep his hand at liberty for this succession of salutes, he neither carries whip or sword—the latter is borne loose for him by a groom. It is only since the fine weather came in that he has taken to the saddle; during the frost he came to town from Lacken in a glass coach, and used to bow through the windows to every one whom he recognized in the Park, which is divided from the road by a hedge.

Many odd stories are told of and about him. He is fond of riding a few miles into the country, as a private gentleman, and one day came to a wooden bridge near which stood a peasant—of whom the King inquired whether it was safe—whether he might pass over? The man, it is said, knew who was addressing him, and slyly said:—*Oui, Oui! tout les betes passant-Passez, passez!** The King passed over, but the *double entendre* of the man's reply struck him so much that he told it that day at dinner.

* Yes, yes! all the beasts pass; pass on—pass on!

DESCRIPTION OF MR. PITT'S ORATORY.

If from the statesman we turn to the orator, the contrast is indeed marvellous. He is to be placed, without doubt, in the highest class. With a sparing use of ornament, hardly indulging more in figures, or even in figurative expression, than the most severe examples of ancient chasteness allowed, with little variety of style, hardly any one of the graces of manner,

he no sooner rose than he carried away every hearer and kept the attention fixed and unflagging till it pleased him to let it go; and then

'So charming left his voice, that we awhile
Still thought him speaking, still stood fixed to hear.

This magical effect was produced by his unbroken flow, which never for a moment left the hearer in pain or doubt, and yet was not the mean fluency of mere relaxation, requiring no effort of the speaker, but imposing on the listener a heavy task; by his lucid arrangement, which made all the parts of the most complicated subject quit their entanglement, and fall each into its place; by the clearness of his statements, which presented at once a picture to the mind; by the forcible appeals to strict reason and strong feeling, which formed the great staple of the discourse; by the majesty of the diction; by the depth and fulness of the most sonorous voice, and the unbending dignity of the manner, which ever reminded us that we were in the presence of more than an advocate or debater, or even an orator—that there stood before us a ruler of the people. Such were the effects invariably of this singular eloquence; and they were as certainly produced on ordinary occasions, as in those grander displays when he rose to the height of some great argument; or indulged in vehement invective against some individual, and variegated his speech with that sarcasm of which he was so great, and indeed so little sparing a master; although even here all was uniform and consistent; nor did any thing, in any mood of mind, ever drop from him that was unsuited to the majestic frame of the whole, or could disturb the serenity of the full and copious flood that rolled along. But if such was the unfailing impression at first produced, and which for a season absorbing the faculties, precluded all criticism, upon reflection, faults and imperfections certainly were disclosed. There prevailed a monotony in the matter, as well as in the manner; and even the delightful voice which so long prevented this from being felt, was itself almost without any variety of tone. All things were said nearly in the same way, as if by some curious machine; periods were rounded and flung off as if in like moulds, though of different sizes, ideas were shaped and brought out. His composition was correct enough, but not peculiarly felicitous; his English was sufficiently pure without being at all racy, or brilliant; his style was, by Mr. Windham, called a 'state paper style,' in allusion to its combined dignity and poverty; and the same nice observer, referring to the eminently skilful way in which he balanced his phrases, sailed near the wind, and seemed to disclose much, whilst he kept the greater part of his meaning to himself, declared that he 'verily believed Mr. Pitt could speak a king's speech off-hand.' His declamation was admirable, mingling with and clothing the argument, as to be good for any thing it always must; and no more separable from the reasoning than the heat is from the metal in a stream of lava. Yet with all these excellences, the last effect of the highest eloquence was for the most part wanting; we seldom forget the speaker, or lost the artist in the work.—*Edinburg Review.*

FOR THE REGSITER AND OBSERVER.

CATHOLICS AND EPISCOPALIANS.

Mr Editor,—The growing sympathy between the Episcopalians and Catholics, mentioned in your last number, is not a new affinity. It has been observable for more than twenty years, as I well remember. It is true, the Episcopalians were more coy and shy formerly than of late; but, if brought by circumstances to elect between Catholics, and Protestants, and to decide, which was, or most nearly resembled, the *true Church*, the Episcopalians would, at any time within fifty years past, have rendered judgment for the orthodoxy of Catholics. This fraternal kindness has been much warmed of late by the danger of the hierarchy in England; and when the final struggle comes, as come it will within a few years, which shall determine whether the British nation shall remain longer in bondage to Episcopacy, or be manumitted from its bigotted control, you will see the Hierarchy of Great Britain invoke the fellowship of Catholics, and it may be, give a fraternal hug to the Sovereign Pontiff.

You hint, that Calvin and Luther are no great favorites with Episcopalian writers. True, they are not; nor were their names ever enrolled in the catalogue of Episcopalian *Saints*. That movement of Henry VIII, which cashiered the Pope in England, and installed the King in the same chair, in no respect assimilated the Episcopalians of England, whose King was their Pope, to the Protestants of the Continent, who acknowledged no Pope, at home or abroad. The Pope excommunicated the English as heretics, and their King as antipope, and thus placed them and Protestants equally out of the pale of the Church. But when, let me ask, did British Episcopalians ever manifest any disposition to follow in the footsteps of the reformers? They disowned the Pope, because he was a *foreign* potentate; and it was made treason to own allegiance to any *foreign Potentate*; and besides the King of Great Britain, proclaimed himself *Head of the Church*; so that his subjects had a domestic Pope, without committing treason. This however was but a slight modification of Catholicism, bearing no great resemblance to the glorious reformation of Zuinglius, and Calvin, and Luther.

If any one wishes to test the truth of these remarks, let him examine the books of forms and prayers of the Catholics and Episcopalians; and he who does this for the first time, will be surprised at their almost identity. One may be in Latin, and the other in our vernacular; one may pray to the Virgin, and to Saint Peter, and Saint Anthony, and divers other saints; while the other rejects such senseless mummery. So far the Episcopal form has the advantage. But on the subject of feast days and fast days, and festivals, of every kind, there is little to choose between the two. If driven to adopt either, I, as a lay brother, should much prefer the Catholic festivals, as undoubtedly the most antique, while I should unavoidably believe, that both the one and the other originated in the weakness and superstitions of the world. LAYMAN.

June 3, 1839.

SLEEPING IN CHURCH.—Among all neglects of preaching, none is so fatal as that of sleeping in the house of God; a scorner may listen to the truth, and reason, and in time grow serious; an unbeliever may feel the pangs of a guilty conscience; one whose thoughts or eyes wander among other objects, may by a lucky word, be called back to attention; but the sleeper shuts up all avenues to his soul; he is 'like the deaf adder; that harkeneth not to the voice of the charmer, charm he never so wisely.' And we may preach with as good success to the grave that is under his feet.—*Dean Swift.*

FOR THE REGISTER AND OBSERVER.

This beautiful month of May, when flowers are springing up and blooming around us, has witnessed among those that most delight a parent's heart, the blight of many a fair blossom. Nature has appeared to us, decked in her brightest smiles, and clothed in her most beautiful robes, but her smiles beam sadly on the mourner's heart, and her bright robes seem but mockery to the sorrow-stricken. 'In Rama there was a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not.' This is why the beautiful face of Nature wears a saddened aspect—it is because the young and the lovely are removed from us, leaving the hearts of their parents desolate. It is because the fair flowers they have so cherished and loved have withered, as it were by a breath. Yet they are not dead—God has but transplanted them to his garden above, where they will bloom with renewed beauty, through an eternal Spring. They have been plucked by the hand of a Father, who in mercy has withdrawn them from the trials and sufferings, which befall the happiest earthly lot. And He has not left their parents' hearts utterly desolate. He will send to them the Comforter, who will bring to their remembrance all the precious hopes and promises of the gospel. He will—*faith* tells us that He will—send these little ones as ministering spirits to their hearts, to quicken them in their duty, and to raise their hopes and affections above. If their childrens' lives had been longer spared, still the time of separation *must* come, for as they advanced in years, they must go forth into the world, to meet its duties, and trials, and temptations, but now, no earthly power can separate them from their little ones, whose pure spirits may be ever hovering around them, performing the holiest offices of love.

Of the nine lambs who within the last four weeks, have been gathered into the fold of the great Shepherd, in our little village, three were sisters, the only children of their parents, who in the space of ten days were called upon to restore all the precious treasures God has entrusted to their keeping. The two eldest were twins, of four years who were separated from each other but for one week, before they were again united in another world. And then God saw fit to take the only remaining child of their parents to Himself. May He give them and other bereaved parents, that consolation which cannot be taken from them, so that the precious seed they have borne forth weeping, may yield them a rich harvest of the fruits of the Spirit.

The following lines were suggested by the death of the two others.

THE SPIRIT'S INVITATION TO HER TWIN SISTER UPON EARTH.

Sister, Sister, come to me!
O what glorious forms I see!
What enchanting sounds I hear,
Bursting on my ravished ear!

Little children, hand in hand
Round their Savior smiling stand,
Chanting hymns and songs divine;
Come and join them, Angeline!

At one hour we came to Earth,
Let *one* be our heavenly birth,
With mortal things no longer stay,
Sister spirit, come away!

Mother, tho' it grieves your heart.
From your little ones to part,
Father, in your tender care
Tho' no longer we can share,

Yet a heavenly Father's love
Waits to cherish us above,
And a home, Oh! happier far
Than our earthly mansions are.

All is purity and love
In the realms of bliss above,
Sin and sorrow are unknown,
Round our heavenly Father's throne.

Here we wait our Father's will
Some kind mission to fulfil,
Then with joy we fly to shed
Blessings on some much-loved head.

And the trials that he sends,
Loss of children, loss of friends,
Tho' they fill with tears your eyes,
Are but blessings in disguise,

If they lead your souls to Him
Who, tho' tempted, knew no sin,
Who can for your sorrows feel,
And your wounded hearts can heal.

Mother, Father, when you feel
Thoughts of heaven o'er you steal,
When you lift your hearts in prayer
Think your children with you there.

Should your heavenly Father call
To his arms your last, your all,
Do not think him then unjust,
Nor his kindness e'er distrust.

Then when all are gathered there,
Safe beneath his guardian care,
You can say with faith and love,
'All our treasures are above!' M. A.

Northboro', June 4, 1839.

TEXAS MISSION.

Extract of a letter from the Rev. Abel Stevens, dated Centre Hill, Texas, March 5, 1839.

My Dear Brother,—It is not my province to send any information respecting this mission, but having a few minutes leisure I cannot omit sending you one among my packet of letters for the states.

Our spirited young country, is still onward in all her movements. Emigration, agriculture, and commerce are advancing daily. Ever since the war of its independence the blasting effect of that event has been manifested in the suspension of business and the scarcity and costliness of provisions; but it procured its liberties, and the price paid for them was not too dear. For a year past more has been done for the restoration of the settlements and the revival of business, than in any year since the war. The plough is cleaving the soil, plans of internal improvement are multiplying, and religion, with its churches, and schools, begins also to engage the public interest.

You have no doubt heard much of our Indian difficulties. Rumor has made much exaggeration with them. They are but occasional invasions on the frontier, and the stealing of horses are the chief grievances suffered. Our late congress have adopted measures for the protection of the frontier; a line of forts is to be established along the frontier settlements with rangers to pass between them daily. The seat of government is about to be transferred to the extreme north, which will be a strong defence to the exposed settlements. We have no longer any fear of the Mexicans or Indians, except it may be slight skirmishes.

I could say much of the religious prospects of the country, but I have commenced a series of letters to a friend in Pittsburg, which will probably be published in the Pittsburg Conference Journal, and therefore supersede any minute statements here. Suffice it to say that there is a universal opening for religious effort; the whole republic is open, or wide open before us, and in no land have Christian ministers of good character and sanctions been better received and more respected. I have appointments for nearly every other day. They are held chiefly in private houses, for we have few churches yet. At these meetings the people come, in many instances, from 10 to 12 miles distance on week days, on horseback, having yet no carriages. The attention and reverence paid the word of God afford a good prospect of future success.

FOR THE REGISTER AND OBSERVER.

ANNIVERSARY OF THE SUNDAY SCHOOL SOCIETY.

The eleventh Anniversary of the Sunday School Society, (Unitarian) was held at the Berry Street Church on Wednesday evening last week. The President, Rev. Dr. Tuckerman in the chair. The services were commenced with an appropriate and devout prayer by Rev. Dr. Kendall of Plymouth. The annual report was then read by Rev. A. B. Muzzey, Corresponding Secretary of the Society. This very interesting document compiled mostly from an extensive correspondence, with all the Sunday schools connected with the denomination, brought into view their concentrated opinions on the following subjects, viz. The interest which parents take in the success and support of the Sunday school; its influence to increase or diminish their direct efforts in the religious education of their children; Teachers' meetings, and their effects; Teachers' Libraries and their advantages; County Associations of teachers and their expediency; the efforts and sympathy of the Clergy as necessary to the prosperity of these schools; and their effect to increase the influence of Pastors in the religious instruction of their people. These with a notice of a course of Lectures given before the Society the last winter by the Rev. Messrs. Walker, Thomson, Gannett and Upham; the value of Bible classes; the call for an agent to visit distant and feeble schools; with extracts from the society's foreign correspondent, Rev. Mr. Philp of London, made up the substance of this able report.

The acceptance of the report was moved by the Rev. Mr. Thurston of Windsor, Vt., who remarked that the sentiments contained in the report could not but cheer the heart of every friend to the institution, He was particularly pleased with the remarks it contained on the influence of Sunday schools in regard to parental religious instruction. In former years, and on similar occasions, fears had been expressed, that the Sunday School would prove injurious in this respect. He rejoiced that now there was such a strong array of *facts* in proof that this opinion was unfounded and incorrect. Had it been otherwise he said he should have agreed with an expression in the report, 'that all philosophy was false, and all facts falsehood.' For as soon, he remarked, as the child enters the Sunday school, and receives instruction from a faithful teacher the want is felt of more and more light on this interesting subject. As you increase the interest of the child, you increase the interest of the parent. The child would naturally call the attention of its parents to its lessons; it would seek their aid continually in learning and understanding them; and by this means the parent is insensibly but certainly led to feel the necessity and obligation of imparting this instruction to their children, in addition to the aid which they were receiving from their teachers at the Sunday school.

The Sunday school, he continued, was the most glorious of missionary fields. We may speculate, but speculation alone is not enough. We must labor. Here is a field where we can put our speculations, and the instructions we receive on the Sabbath into immediate and useful practice. It is a field in which every one may engage. It is practical; for if we would impress upon the community a character for good, we must begin with the children.

Rev. Mr. Osgood of Nashua N. H. rose to second the motion. He said it was refreshing after listening as in former years to so much in the way of speculation and commendation, to hear such a body of facts as those continued in the report.

The great question with him was, is the instruction of the Sunday school effective? He was willing to allow that it had done much. But in his view there was great danger, that in these schools words would be substituted for ideas; that the minds of the young might be blasted by mechanical and unmeaning instruction. The present was an age of words. Books were multiplied beyond any previous period. There was great danger therefore under the existing state of things, of confounding word knowledge with real knowledge. Words are things; but in order to have them so, the mind must be brought into a state of activity and interest. Passive instruction, mechanical teaching will not answer. Real, living, breathing truth must be given to the young, if we would have it effective.

How can this be done? he asked. Them inister must do it. He has the learning and the power. Occasionally indeed a teacher or Superintendent may rise up a prophet to put the Priest to shame. But in general his education, talents and opportunities give him an ascendency which it is his duty to exercise for the advancement of this great object. He must form classes in his Parish that he may impart the highest knowledge, and his teachers be more fully prepared for their important work. Vagueness of thought is a prevailing characteristic of the present day. Frequent meetings with such classes would afford an opportunity which the minister should joyfully embrace to bring out with distinctness and vividness in the minds of his teachers, the great truths connected with Sunday school instruction. No opportunities could be more desirable for a minister than these, for breathing into the souls of his teachers those principles and feelings which he would have imparted to the young of his flock.

He went on to speak at some length in a beautiful strain of thought and language, of the want which is felt by many of festival rites, the outward forms in order to enlist our affections in the service of religion. These are necessary in a greater degree than we now have them, to make us feel that eternity is not a speculation nor the resurrection a dream.

Rev. Mr. Stebbins of Leominster followed, and said, that in his view also, it was exceedingly important, as remarked by the last speaker, that there should be some outward symbol in the instruction of children; but *that* symbol in his opinion, should be the *character* of the teacher. Its lineaments should be moulded after the perfect character of his master. Its outward manifestation must be that of purity, spirituality and a true love of God. He must go to his class with tones of deep sympathy and interest. Without these the minister would lull even *his* auditors to sleep, —much more the teacher, his pupils. The teacher in order to interest his class, must feel the power of religious truth in his own heart if he would impart it to others. He spoke of his own experience in this respect. If he went to his own school to speak the word, and spoke it with coldness or languor, the effect was at once perceived. And so on the other hand, if he addressed them with earnestness and feeling, it was sure to awaken their attention. Personal feeling of the worth of religion was, in his opinion, the beginning, the middle, the every thing, in the work of religious instruction.

He then spoke of the encouragements of the Sunday school teacher. No subject interested children *more*, in view of his experience, than religion. Instruction on this subject was not without its effects; and these effects were such as to encourage the heart of every teacher. And he related as an illustration, a case which had come under his own observation. It was of a little girl whose prospects were the brightest. She sickened. She was laid upon the bed of suffering. But she was placid, patient, enduring, not afraid to die. Her conscience was exceedingly tender. He made her a visit. She was momentarily depressed. He cheered her with these and other words—'Let not your heart be troubled'—and told her to remember and recall these when her heart was disposed to sink. When he came again she was in tears, because as she said, she had not been able to remember as she had promised, *all* his words. She died in peace, saying, 'she was ready and longed to go.' One such fact, said he, is worth a thousand speculations, and he encouraged teachers to go on.

Mr R. C. Waterston then rose, and after a few preliminary remarks, stated his purpose to be to make a suggestion which he thought of some value. This was that teachers should keep a record of those things of interest to the Sunday school which came under their notice, whether in the class, or when on visits at the homes of their pupils. Circumstances and sayings are constantly occurring, remarkable as coming from children, which teachers intend to remember, but which without a record are apt to be forgotten. Such memorandums he thought as they accumulated would be of great value to themselves, to superintendents and other teachers. They would develope facts which were calculated at times to touch the heart with sorrow or fill it with joy. He then read from manuscripts two specimens of such records kept by some of his own teachers; one which occurred in the family of a sailor, and another in a family once more elevated in life. They were simple but inimitably touching as coming from small children.

Specimens he said like these, multiplied by many teachers, would serve to solve a problem of the greatest interest to the theologian, viz. the nature of childhood. Some represented it as depraved from birth; others regarded it as a lump of living light. How can we get at the truth? We must begin the right way. Observe; record; become like little children,—simple, willing to learn, confiding. We must take the golden key of love and enter into their very natures. The bird has music within him; but if you cut him open to seek for it, it will not appear. No evidence of it will be found by the process. It must be called out. And so with children. In some it will appear early; and little effort is required to give it birth. In others it is more slow in its developement. Claude, the incomparable artist, was thirty years of age, before there was any indication of that power of the pencil which lay wrapped up within him. It needs circumstances to call it into action. A sculptor, who in after life, acquired great renown, was for many years the cook of one who was an adept in that art. He was tempted to imitate him. He went to work, the block was chiselled, and the faculty, before unknown, was soon developed. These faculties, *lay* deep under the surface. Like those who dig at times for water, we must bore deep and more deep, before the first sparklings of the crystal well will gush to the light. We must not be discouraged then, if these lineaments of divinity are not brought out at once. We must call them out. Like the flower of a century, they may be long in coming; but when they shall once have started, their growth and beauty will be a full recompense for all our labors.

We are unable from our scanty notes to do anything like justice to the beautiful illustrations which were given by Mr W. of the truth, which it was his object to unfold.

Rev. Mr Robbins, recently of Lynn, followed, and made a few remarks on the necessity of faith,—faith in the universality of the soul, and of the infinite nature of the character of Jesus, if the teacher of a Sunday school would be successful in his vocation.

Rev. Mr Gannett, having been requested by the Committee, rose he said to speak, although the hour was late. He remarked, that in his opinion, children were not those who were most benefited by the Sunday school. But on the contrary, the teachers. If, said he, the Sunday school, did no other good, the good they effect for the teacher, rendered them worthy of all regard. The *age* in which they usually entered upon the work, was favorable to such a result,—the forming, active, and growing period of life. Their *social condition*, belonging as they usually did to the middle class, neither too poor on the one hand, nor too rich on the other, was another most favorable circumstance connected with this employment in the effects it was to produce on their minds and characters. The employment itself, that of *teaching*, was calculated better than any other, to develope the faculties and call into action the higher power of our nature. Those again, whom they teach—human beings in the infancy of life—were *subjects*, that could not fail to lead them to the study of their own natures, the first step to all wisdom and improvement. The *topics* too, upon which they dwell, were those connected with the highest interests and duties of man, and were such as to arouse the conscience and to mend the heart. The book which they used, the *Bible*, was another circumstance of great value in making up an estimate of the true worth of this employment to the character and happiness of the teacher. The necessity of a good *example* also forced itself upon the mind of every one, who was striving to make others better. Again; in studying the characters of others, in order to advance their improvements, the teacher was led to the study in detail, of his own character, and this would contribute in no small degree to a gradual growth in goodness and excellence. If the teacher insisted on obedience to the divine will on the part of others, this would urge upon himself the necessity of obedience. Another privilege of the teacher which he insisted upon was, that it brought him into constant intercourse with his minister,—and this intercourse with the wise and good was of great value on the young and forming character.

In conclusion, he urged upon those who were teachers, to improve these privileges in the developement of all their powers; and to this end they must *study, think, pray,* and *act*; and to those who were not teachers, he held out those advantages as the highest inducement, without any other solicitation to come up to the good work of Sunday school instruction.

The doxology was then sung by the whole audience, and the meeting, one of the happiest and most profitable of the kind, was brought to a close.

There is more true heroism in *suffering* God's will with meek submission than in *doing* our own, or that of our fellow mortals, with the utmost valor that was ever exhibited in a field of battle.

CHRISTIAN REGISTER.

BOSTON, JUNE 8, 1839.

We insert with pleasure the outline of Mr Waterston's remarks at the meeting of the Unitarian Association, chiefly taken from the Christian Monitor of last week. We are hardly willing, however, to concede the assumed fact on which his remarks are based. We are not certain it is true, that our views have spread slowly. We feel much assurance that our efforts, in the cause of truth, have met with as much success as efforts of this character have ever met, in any age or in any country. We doubt if any series of writings on moral and theological subjects, have produced greater results than those issued during the last twenty years, by Unitarians. Let the frequent subscriptions, in our own divinity schools, bear witness! Let the difficulties, which are convulsing the Presbyterian church, bear witness! Let the sensitive fears of those, who think to give permanency and power to Christianty by confessions and creeds, bear witness! Let the tottering foundations of spiritual rule and authority, in every section of our country and in every denomination, bear witness! Our congregations have not increased so rapidly as we could desire. But have not our principles progressed as fast, even faster, than we had reason to anticipate? We are laboring to impress all with a sense of the duty of obeying, not man, nor tradition, nor synods, but reason, conscience and God. Is not this noble, this glorious, this soul exalting principle rapidly spreading? Is it not every where gaining followers and defenders, its dignity acknowledged, its divinity worshiped? Is it not drawing all men under the refreshing, peaceful shadow of its wings? Unitarians are in every congregation. They are gathering in the bosom of every church. They do not think it always necessary to secede. They can listen to much they deem false, with the hope of getting something true and good. They suffer much for the sake of peace. There is a vast amount of latent Unitarianism. It is not too much to say a very large portion of the most enlightened men of the country, have substantially embraced our views. We have sown, broad-cast, precious seed which will yet produce rich harvests, of good will on earth and glory to God. Those noble men among us, who have gone down to their graves, did not labor in vain. Visible, immediate results are generally feeble and temporary. All profound action on society, developes its fruit, gradually, slowly. The true kingdom cometh not with observation. Its coming is silent, imperceptible, but beneficent, resistless, majestic. Empirics of all kinds must do things at once. They must make a great stir and tumult and dazzle the world. Science is usually as calm, as tranquil, as noiseless, as confident, as the omnipotence of heaven. It is useless therefore to inquire how much we have accomplished?

That we have done something we know. How much, the generations to come can better tell. It is not in the least necessary to determine, in any holy enterprise, the amount we have effected. Duty does not depend on popularity or success. And a benevolent effort was never in vain. 'Not one prayer is breathed in vain.' Not one holy resolution is in vain. Not one lofty impulse is in vain. Each adds something to the happiness and good and moral power of the world. We are an impatient people. We do things so rapidly, that steam celerity seems to enter into all our calculations. We wish to enlighten, free, redeem and sanctify men by some quick process. It is wrong, almost impious. No new means or instruments, have been discovered for drawing down larger communications of God's grace, or for ripening and ennobling souls for his presence and acceptance. Let us then work and pray in patience and also in faith; Knowing, that in due season we shall reap if we faint not, and if it be small on earth, our reward will be great in heaven.

AN OUTLINE OF MR WATERSTON'S REMARKS BEFORE THE UNITARIAN ASSOCIATION.

When, said Mr W., we consider how dear our views are to us, how inspiring we find them, how simple, how sublime, how elevating, it is natural to ask why they are not more rapidly diffused? If they come from God they must be adapted to the wants of human nature, and if so, why are they not more widely appreciated and more eagerly seized? But, before we go further, let us ask, whether popularity is the test of truth? If so, then Catholicism is truer than Protestantism, Mahommedanism is truer than Christianity, and worldliness is truer than piety. The question then again recurs. Are these views adapted to the wants of the soul, and if so, is there any thing in them which would naturally check their rapid spread? We reply, they are adapted to the deepest wants of man, but not to his superficial desires, and here we have one cause for their comparatively slow progress. A cause which has always hindered the rapid spread of Christianity itself.

We look around and see sin, and feel that it is the most deadly enemy of the soul. We look at the evil doer, and say to him, 'Thou art the man'—'God made thee upright, but thou hast sought out many inventions.' This is suited to his deepest wants, but not to his superficial desires. Instead of feeling that he has made himself corrupt, would he not rather throw the burden off, and say that he was born so?

Again, when the sinner exclaims, what shall I do to be saved? we reply, 'work out your own salvation. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you.' This is adapted to his real wants, but he would rather hear it said, you will be changed by a foreign and irresistible influence.

Again, he exclaims, what is truth? We say 'search the Scriptures, for therein are the words of eternal life. Every man standeth or falleth by himself alone. Call no man master, but be able to give a reason for the faith that is in you.' But this is a hard task. It is a difficult and laborious thing to compare scripture with scripture, and to form conclusions for onesself after faithful examination. It suits the superficial desires better to say, 'Give me a creed; let me have an authority to lean upon.'

Now there is this difference between man's deepest spiritual wants, and his superficial desires. The superficial desires hang upon the surface. They are, as it were external to the soul. The deep wants lie within. The cares or pleasures of the world may have buried them. Men must be aroused in order to feel their deepest wants, but there is no need to arouse them to make them follow their superficial desires.

In order then to diffuse those views which seem to us so divine, and which are dearer to us than all outward possessions, we must awaken the slumbering energies of men, and to do this, we must not go with empty speculations but with a living piety. And is not this the distinguishing feature of our denomination? not fixing the essentials in dogmas, but in holiness. While we do not underrate the importance of opinions, we consider purity and godliness the essential thing. As regards other denominations, we reject their creeds, but their virtues, their piety we love. We love those who love God, of whatever name or party, for men are other than their creeds. Their views may have a cramping influence, but the natural instincts of a good heart are too powerful to be utterly crushed, thus creeds become elastic and expand with the mind, or rather while the mind assents to them in theory, it has in fact outgrown them, and contradicts them in practice. Under the strangest speculative views may exist sincere holiness, as when our western rivers are covered with ice, the deep tide runs forever below, so under the cold incrustations of ancient dogmas may flow warm love and deep piety. We believe that theories may be false and perishable, but love and faith and virtue, will burn like a heaven-lighted fire, and all who have these will be numbered with the first born of the church, and become heirs of the Kingdom of heaven.

Among our own views we shall no doubt find some false speculations; we have not yet traversed the whole empire of truth, we have not searched all the riches of God, let us then ever hold ourselves ready to receive more light, or the unwritten views of our own party, may become as narrowing and dogmatic as an absolute creed. Let us ever keep in mind that the great thing is holiness, blessed are the pure in heart of whatever view, for they shall see God. It is holiness which has given life to the great and good of all names and parties. It is this which elevates and ennobles, which lifts the mind out of itself, renews its spirit, and makes it desire to be more fully conformed to the perfect will of God. Differences of opinion, in our denomination, are consistent with our first principles. Other denominations, when they differ among themselves depart from their first principles. They demand assent to one creed, we do not. Holiness is our only bond of alliance—love to God and love to man—and never did a holier tie bind fellow-laborers together. This is the inmost life, the divine essence of Christianity. Let us go then with this view and arouse the souls of men, that they may feel their real wants. Let us write Holiness to the Lord in all that we do, and then opening the oracles of God as an infinite treasure-house, say unto all, search for yourselves in full and absolute freedom, fear no human dictation, but drink of the inexhaustible fountains which gush up into everlasting life, and find peace to your souls.

How then shall the views which seem to us highest and best be spread abroad. That which is dear to us, we shall wish to impart to others. If it is valuable for us, it is valuable for all. We must then live up to our views and labor for the spread of God's kingdom. We must not only think, but feel, not only know, but impart. Great truths never will make great progress without great exertion.

Shall we not then do our work? Shall we not build chapels for the poor in our cities? Shall we not send missionaries to the North and the South, the East and the West? Shall we put this holy light under a bushel? or on the golden candlesticks of the church, that it may send its enlivening beams far and wide?

The objection which is made to this is, will not the demand for preachers become greater than we can supply? Suppose that Paul before going over to Macedonia, had delayed for the same reason preaching the glorious truths of

Christ. Suppose that he had said—will not the demand for preachers become greater than I can supply? Suppose that Luther before the great reform had said—shall I speak out a word that shall shake the Catholic church? Shall I expose the fallacies and corruptions of the papal system? for if I should will not the demand for preachers of a purer faith become greater than can be supplied?

But no—the truths that lived in the hearts of Paul and Luther would be spoken. They were God's truths and belonged to the world. The truth which we have, we have received as a trust, we have not a right to withhold it, we must speak in faith. If we send abroad able and holy men, the demand will supply itself. If not in the present generation it will in the next. It were better that men should have the truth and read alone in their closets, than that the truth should be withheld. Whatever is true will live. Whatever in our own views is not true, will perish, wherever we strike a divine spark it will be inextinguishable. The mariner still guides his bark by the North Star, notwithstanding the constellation to which it belongs, is at times called *The Great Bear*. So our views whatever unkind epithets may be used, will continue to guide many to life and peace. What though others differ from us?—When Columbus first ploughed the untracked sea—were there not those who opposed, and prayed and threatened. He stood alone. The only man, perhaps, in God's universe of his own opinion. He went on and a new world opened before him! Let us also go on, the breath of God will press us forward, and the old heavens and the old earth will pass away and all things will become new.

Have we not reason to rejoice and exclaim as did old Latimer, on his way to execution. 'Be of good cheer, Master Ridley; for please God, we will this day light such a candle, as shall never go out!"

SOCIETY FOR PROPAGATING THE GOSPEL.

The annual meeting of this society was holden at the Rooms of the American Academy on Thursday last, when the following gentlemen were chosen as officers for the ensuing year.

Hon. Chief Justice Shaw, *President.*
Rev. Henry Ware, *Vice President.*
Alden Bradford, L. L. D., *Secretary.*
Rev. Francis Parkman, D. D, *Vice President.*
Hon. James Savage, *Treasurer.*

The select committee, charged with the conduct of missions and the general affairs of the society, are Hon. Judge Thacher, Rev. Francis Parkman, George Bond Esq., Rev. Alexander Young, and Rev. George Putnam.

The society have sustained missions during the past year, at the South and West, on the borders of this state, and at the Isle of Shoals.

ORDINATION AT CINCINNATI.

Our much respected friend and brother, William E. Channing, was ordained, over the First Congregational Society in Cincinnati, the 10th of last month. We rejoice in the event both for his sake and that of the people who are so fortunate as to have secured his labors. We are confident his efforts and influence will rise and expand in proportion to the magnificent field in which he is placed. The city and the region about, we trust, will yet rejoice in the beneficent results of his piety, learning and talents. Our farmers, mechanics and merchants are flocking there by thousands. They should take some of our salt with them, or we fear they may lose much of their New England savor. A portion of our philosophers, scholars and divines should follow in their train. While the former are laying the foundations of a temporal empire and opening the sources of material wealth and greatness, let them firmly place the corner stones of the everlasting kingdom and open the fountains of moral energy, happiness and glory. While the worldly mass is enlarging and heating, let them infuse into it the leaven which came down from heaven, and issues from the highest culture of the divinest portion of our nature; let them breathe over its fierce and fearful elements the spirit of order, peace and beauty.

The sceptre of political power, is departing from among us. But if we are true to ourselves, the sceptre of intelligence and righteousness, will never be plucked from our hands. The voice of the pilgrims will be heard and their principles felt and revered in every village of the West. They will there sit on thrones judging, guiding, ruling those growing multitudes of men.

The following are the order of services and the hymns sung on the occasion.

1. Anthem; 2. Prayer, By Rev. Mr Clarke; 3. Hymn;

Almighty God! with hearts of flesh,
Into thy presence we have come,
To breathe our filial vows afresh,
And make thy house once more our home.

We know that thou art ever nigh;
We know that thou art with us here;
That every action meets thine eye,
And every secret thought thine ear.

But grant us, God, this truth to feel,
As well as know; grant us the grace,
Somewhat as Adam knew thee, still
To know and see thee, face to face.

Here, while we breathe again our vows,
Appointing one to minister
In holy things within this house,
Grant us to feel that thou art here.

4. Sermon, by Rev. F. A. Farley, of Providence, R. I.; 5. Ordaining Prayer, by Rev. Mr Eliot of St. Louis; 6. Right Hand of Fellowship, by Rev. J. F. Clarke, of Louisville, Ky.; 7. Charge and Address, by Rev. W. G. Eliot, of St. Louis, Mo.; 8. Hymn.

The storm-shaken winter
Has passed from earth's bosom,
And spring to our borders,
Brings back bird and blossom—
Through all her sweet life-strings,
Through all her glad voices,
In daylight, and darkness,
Old Nature rejoices.

And we have known winter,
The dark storm hath swept us;
But God, our preserver,
Hath graciously kept us;

The winter is passing,
The spring bursts around us,
And he with new bands
Of brotherhood bound us.

To thank him, our Father,
As brethren we come here;
Our hopes and our wishes—
Henceforth be their home here!
Almighty Redeemer,
We ask not to fear thee,—
But, like our Great Teacher,
To know, love, revere thee.

9. Benediction.

INTELLIGENCE.

The Boston Steam Packets via Halifax.—A Halifax correspondent of the Mechanics' News Room, writes: Mr Cunard has five packets building. Three to run across the Atlantic, one to ply between Boston and Halifax, and one between Pictou and Quebec. I hear he has disposed of one half of his contract, but do not know the terms.—It is said, however, to have been for a handsome advance on the estimated value.

M. M. Noah, editor of the New York Star, urges very strongly upon christians to unite their efforts towards the restoration of the Jews as the first great step to show what is meant by 'the fullness of the Gentiles.' He is of opinion that the restoration of this ancient people to their former possession and government in the Holy Land, will be of great political, commercial, military, scientific, philosophical, moral and religious advantage to the world.

There are no less than 60 steamers now navigating Lake Erie, and of this number 28 are of a splendid magnitude and finish, which eminently entitle them, says the Detroit Post, to the name of 'Floating Palaces.' All of then have been built since 1832. At this rate in 1850 there will be near 200 steamboats to do the commerce of that new world.

A law has just been passed in Maryland prohibiting betting on elections, under the penalty of a fine of not less than fifty nor more than five hundred dollars. In Illinois betting on elections has also been prohibited by law, under the penalty of a fine not exceeding one thousand dollars, and imprisonment not exceeding thirty days for each and every offence. Similar or more severe laws upon the same subject should be passed by every state in the Union.

Cruelty to Seamen.—In the U. S. Circuit Court in Boston on Wednesday, William Nichols and William Couch, the captain and mate of ship Caravan, who had been previously convicted of ill treatment of one of the crew by the name of Burr, a German who died on the passage from Liverpool to Boston, were sentenced, the former to 90 days imprisonment and $100 fine, and the latter to 30 days imprisonment and $10 fine.

Congress of Panama.—It appears from the 'Diaria del Gobierno,' the Government journal of Mexico, that a Congress, or Amphyctonic Council of Plenipotentiaries, from all the Republics of Spanish America, is still contemplated by the Statesmen of those countries. One of the questions to be submitted at the next session of the Mexican Congress, is a treaty now pending for the meeting of the *American Assembly*, or Congress. Mr Gorostiza, the Secretary for Foreign Affairs, presented a memoir to the late Congress of Mexico, upon this subject, from which the Globe gives the following extracts:—

'*Venezuela, New Grenada, Ecuador, Brazil, Chili, Peru, and Bolivia.*—Nothing important has occurred in our relations with these States. The difficulty of communicating with the first, and the war in which the three last are engaged, have not allowed our Minister in Lima to correspond with the former, or to fulfil, in relation to the others, the *American Mission* with which he was charged. If the Governments in this fair section of the globe shall unite and direct their efforts to the establishment of a system of *external politics*, founded on justice, and sustained by the union of all, then will they understand their mutual interests. Then, and not till then, will they secure from foreign nations the consideration which they demand, and which, if perchance they have not enjoyed, has resulted alone from separation and disunion.

'To effect this important object, the meeting of the *General American Congress* should be effected as early as practicable. This was a conception of the immortal Bolivar, and one of those sublime ideas which genius alone like his can conceive. This Government will co operate towards such a desirable end, and will, with earnestness, invite the other sister Republics to unite in the proposed Congress through its Representatives.

Senor Don Juan de Dios Canedo, Minister of Mexico at Lima, in a late despatch to the Peru-Bolivian Secretary of Foreign Affairs, alludes to this subject:—

'From the political convulsions which have agitated us, destroying the prosperity of our people and the stability of our institutions, the intimate conviction arises, that the new States should hasten the installation of the *great American Assembly*. The opinion is universal, that this is the only effective antidote to the general calamities of the continent.

From England.—London dates to the 9th and Paris to the 8th of May were received at New York on the 31st ult. The news is of considerable importance. A condensed account of this news is thus given in the evening Transcript of Saturday.

The British ministers have all resigned, and the Queen has accepted their resignation. They have never had any strength in the House of Lords, and relied mainly on their power in the Commons, where they have recently, on several important occasions, carried their measures by bare majorities. The immediate cause of their resignation, however, was a virtual defeat on the Jamaica Government bill. A majority of only 5, in a house of 658 members, appearing in their favor, they gave up the bill and their places. As we have not before mentioned the character of the Jamaica Government bill, the defeat of which has caused the dissolution of the Melbourne ministry, we subjoin an extract from a Liverpool paper of the 30th April, in which the defeat on this measure was anticipated.

'The question is the providing of a government for the Island of Jamaica, in the place of the House of Assembly, which has abdicated its functions, rather than carry into effect the Imperial Act, for the protection of the negroes, called the Prison Act; and upon this question Sir Robert Peel has arranged to divide the House, in such a manner as to give those who wish to turn against ministers, an opportunity of doing so. For several years after the British Parliament and the people had decreed the abolition of slavery, and had paid the sum of £20,000,000 to effect that object, the Jamaica House of Assembly in defiance of the terms of the agreement, persisted in inflicting, or what is the same thing, in allowing to be inflicted, after repeated remonstrances of the Marquis of Sligo, cruel, unmanly, and illegal punishments on the unfortunate negroes. Amongst these punishments was the flogging of females and the torturing inflictions of the treadwheel. After two or three years of unpunished cruelty, the feelings of the British Parliament and people were effectually roused, and an Act was passed called the Prison Bill, virtually taking the government of the persons out of the hands of the planters. One effect of this measure has been to put an end to the detestable cruelties formerly perpetrated with the knowledge of the House of Assembly; another, to rouse the Assembly to an open defiance of the Home Government, and to induce it positively to refuse to exercise any of its functions until the bill is repealed, and the negroes are again handed over to its tender mercies. For three sessions it has persisted in this conduct, until at last the Home Government has been compelled to call on Parliament for power to govern the island by other means, and to suspend the functions of the House of Assembly for five years. In the opinion of Sir Robert Peel, neither repeated violation of the Emancipation Act, nor the contumacy of the Jamaica Legislature, is sufficient to justify this measure, and he therefore proposes to divide the House upon it, nominally for the purpose of giving the Jamaica House another trial, but really for the purpose of defeating Ministers by the aid of the ultra Radicals. Considering the temper of those gentlemen, it is not improbable that he will succeed. Should he do so, we shall have a change of Ministers and a dissolution of Parliament.'

The resignation of the Ministry was announced in the House of Commons on the 7th, Lord John Russell, who said that owing to the vote on the bill, on the evening previous, ministers had determined to resign, not that they could not send the bill up to the Lords, but that they found they had not the support of the Commons on their Colonial policy, and nothing was expected from the Peers. Besides which, it would be their duty, in a few days, to bring on another question of great importance to the Colonies of Upper and Lower Canada, and the support of the House, after the vote on the Jamaica bill, could not be calculated upon. They had, therefore, humbly tendered their resignation to her Majesty, and he moved that the House adjourn until Monday, that her Majesty might be enabled to appoint a new administration; which motion was adopted.

Resignation of the Speaker.—On the 6th May, Mr Abercromby gave notice that, having no longer the strength to support the fatigue and labor inseparable from the discharge of the duties of his office, he had resolved to resign his situation after the recess at Whitsuntide. He was addressed, in reply, by Sir John Russell, and Sir Robert Peel, who highly lauded his abilities, industry, impartiality, &c, and their remarks were endorsed by loud and long continued cheers from all parts of the House. He will, undoubtedly, on resignation, be raised to the Peerage.

The *Chartists* is the name of the new ultra radical party. Their proceedings have not until recently excited much, if any, alarm; but of late their doings have assumed such an air of importance that the Queen has issued a Royal Proclamation against unlawful assemblages. The language of their leaders, at their meetings, is all but treasonable, if not quite so, and they frequently assemble, for *drill* in large numbers, using *sticks* for muskets, which are forbidden. A number of the most outrageous and violent have been imprisoned.

A new French administration had not been formed at the latest advices, May 4, although hopes were held out that the object would be effected early in the week. The King has the best of it, and was gaining fresh strength every day by the open advocacy of his well known wishes, by seceding members from the distracted and disunited parties which divide the Chambers.

The London papers announce the death of the Rt Rev Herbert Marsh, the celebrated Bishop of Peterborough. The Bishop of Bath and Wells was also very ill, and not expected to recover.

The great steamer British Queen is announced to start from London on her first voyage to the United States, June 20.

In the preceding article we have a statement of the resignation of the Melbourne ministry. Later dates are now received by the Great Western steam ship, which left Bristol May 18th, and had a passage of only thirteen days and eight hours,—it being, as is said, the shortest passage from Europe to America, ever made.

A statement is made above, of the resignation of the English Ministry. We are able to give now, a more full history of that and succeeding events. We furnish it in the condensed form in which it is given in the Daily Advertiser.

The Queen, it is stated, was much affected on learning the determination of Ministers to resign, and was desirous of sending to Lord Normanby (Whig) to form a new administration. Lord Melbourne advised her to call in the Duke of Wellington and place the government in his hands. This advice she complied with.—On Wednesday the Duke of Wellington, by command, waited on the Queen, and declaring his opinion that the prime minister should be a person holding a seat in the House of Commons, recommended to her to entrust the formation of the government to Sir Robert Peel, but expressed his own readiness to serve her either in or out of office. On the same day, Sir Robert received the Queen's commands; and on Thursday submitted to the following list of names for the principal seats in thr cabinet.

Lord Chancellor, Lord Lyndhurst.
President of the council, Duke of Wellington.
First Lord of the Treasury, and Chancellor of the Exchequer, Sir Robert Peel.
Foreign Secretary, Earl of Aberdeen.
Colonial Secretary, Lord Stanley.
Home Secretary, Sir James raham.

Reports of these, and other Ministerial appointments appeared in the newspapers of Thursday.

But on Thursday night the Peel ministry was already at an end. The actual causes of this event are differently related by the Whig and Tory papers—the former alleging that Sir Robert, with an extension of exaction that was scarcely courteous and certainly not prudent, demanded the immediate dismissal of all the ladies composing her Majesty's household; and that the Queen indignantly refused compliance with this demand, saying, 'I would rather be reduced to the level of a subject than be deprived of the society of those to whom I am personally attached, and who have been the friends of my childhood.'

The Tory journals on the other hand, say that the demand of Sir Robert was only for such a proportionate change in the household appointments as should give evidence to the country that the ministers enjoyed her Majesty's confidence, and that parties who had ceased to be responsible could no longer exercise an influence upon the royal mind. The Times gives the names of the ladies whose removal was considered by Sir Robert indispensable; namely, the Duchess of Sutherland and the Countess of Burlington, both sisters to Lord Morpeth, Lord Charlemont, and the Marchioness of Normanby.

Be this as it may, however, both parties insisted, and Sir Robert accordingly tendered his resignation, which was at once accepted, and the Queen recalled Lords Melbourne and John Russell to their posts.

It is clear that Sir Robert Peel has committed a blunder—unless indeed he was satisfied that he could not sustain himself, either with the present House of Commons or with the result of a new election—which perhaps is the real truth of the matter. But if he actually expected and intended to remain in office, his movement respecting the household was premature. By waiting for such accessions of strength in the House of Commons as time might give him, and by gradually effecting the changes he thought necessary, he would at once have spared the Queen's feelings and gained the power to compel her acquiescence; as it is, he has given her Majesty the advantage, by treating her with apparent harshness and enlisting the sympathies of the country in her behalf—as is abundantly shown in the multitudes of addresses pouring in from all parts of the kingdom, approving and applauding her course and expressing the warmest satisfaction with its result.

The Queen on Thursday, sent a note to Sir Robert Peel, informing him that she had considered his proposal to remove the ladies of the bedchamber, and that she could not consent to a course which she conceived to be contrary to usage, and which was repugnant to her feelings. Sir Robert replied in a note, recapitulating the substance of his verbal proposition to the Queen in relation to the household, and surrendering to her the appointment to which she had named him, and here the attempt to form a Tory administration ended, and the former ministers, at the request of the Queen, consented to resume their places.

Insurrection in Paris.—On Sunday the 12th of May, at 3 in the afternoon, some 2 to 400 men, attired in the usual workman's dress of frocks, (blue smocks) and caps, collected in the Rue St. Denis, and followed by a crowd, presented themselves at the gun-shop of Lepage brothers. After breaking down the doors and masonry, with their hatchets, took 150 sporting pieces, and, armed with those proceeded. After passing down the Rue St Denis, the favorite focus of all previous insurrections, and reaching the quays, they divided. One portion went to the post on the Quai aux Fleurs, adjoining the Palais de Justice, and firing on the sentinels, 'killed a young man and wounded the sergeant in command, when the rest, being young conscripts, surrendered.—They then attacked the Palais de Justice, where they were repulsed by the Municipal Guard, and last several killed. The military post of the Place du Chatelet, and the Hotel de Ville, defended by National Guards, were surprised by the other two parties, and taken possession of. A party then proceeded to the Prefecture of Police, where they found the gates shut. They then returned to the Hotel de Ville, and turned over the omnibusses they met with, erecting them into barricades.

The insurrectionists were met by regular troops and the National Guards at every point, and driven from all their holds. Skirmishing and fighting continued all the afternoon. Many were killed on both sides.

At 9 P. M., Marshal Gerad took the command of the National Guards and regiments of the line that bivouacked on the Place du Carousel. The insurgents could not maintain their ground against such an overwhelming force as now advanced against them. After losing about forty men they fled towards the Cloitre St. Mary, the Thermopylæ of French insurrection. Here they were again defeated.

At 4 P. M. the insurgents, says a letter, had advanced as far as the Palais Royal, but were repulsed, and are now dispersed. The Place du Carrousel is covered with troops, ranged in order of battle, with cannon, &c., but it is to be hoped that they will have nothing to do.'

Up to Wednesday morning, the 15th, a telegraphic despatch by Calais announces that order was perfectly restored. The rumors of insurrection at Lyons and elsewhere were unfounded.

These movements on the part of the populace, led to decisive measures on the part of the government. A new ministry was formed with Soult at its head; all the important offices being given to the Doctrinaires and the Court party.

MARRIAGES.

In this city, on Thursday, May 30, at the church on church Green, by Rev. Mr Young, Rev. Theodore Haskell Dorr, of Billerica, to Miss Nancy Caroline, youngest daughtest of the late Paul Richards, Esq.

In this city on Tuesday morning, by Rev. Mr Young, Epes Sargent Dixwell, Esq. to Miss Mary Ingersoll, eldest daughter of the late Hon. Nathaniel Bowditch, L. L. D.

In this city, Mr A. E. Buss to Miss Mary Willard.

In this city, on Sunday morning, June 2d, at Chardon Street Chapel, by Rev. Mr Himes, Mr George W. Grant, to Miss Mary T. Barnes.

In Charlestown, John A. Briggs, M. D. of Newburyport, to Louisa N. daughter of Samuel Devens, Esq.

In Medford, 3d inst. by Rev. Mr Bigelow of Taunton, Henry Stevens Esq. merchant of New York, to Miss Elizabeth Prescott, youngest daughter of the late Hon. Timothy Bigelow.

In Salem, Jared Sparks, Esq. Professor of History in Harvard University, to Miss Mary C. daughter of Hon. Nathaniel Silsbee.

In Salem, by Rev. Mr Upham, Mr George C. Peirce to Miss Caroline E. Price.

In Salem, by Rev. Dr Brazer, Capt. George Upton, to Miss Harriet M. Perkins.

In Centerville, R. I. 3d inst. Mr J. Gardner Clapp, of the firm of Cushing & Clapp, merchants of Boston, to Miss Lucy Ann, daughter of John Green, Esq. of C.

In Portsmouth, John L. Hayes, Esq. to Miss Caroline S. Ladd, daughter of Alexander Ladd, Esq.

In New York, Hiram Barney, Attorney at Law, to Susan Aspinwall, second daughter of Lewis Tappan. Mr John N. Stickney, of Michigan to Miss Mary S. daughter of David Hale, of the Journal of Commerce.

DEATHS.

In this city, June 1, Mrs Susannah Cox, aged 62.

June 2, Caroline Augusta, wife of G. W. Proctor, 22.

May 22, Alexander B. Thompson, 44.

In Roxbury, Mrs Abagail Bates, 33; Elizabeth Waldo, eldest daughter of the Rev. Cyrus Stone, missionary at Bombay, 11 years and 7 months; John B. eldest son of Rev. J. S. C. Abbott, 7; Mrs Abagail, wife of Dr. John Bartlett, 68.

In Cambridgeport, 30th ult. suddenly, Ellen G. daughter of Mr Henry Messenger, 20.

In Lynn, Frances Maria, wife of Alonzo Lewis, Esq. aged 36.

In East Bridgewater, May 19, Mr Robert Young, in the 85th year of his age.

In Saco Me. May 29, Hon. Joseph Leland, 82—a native of Gralton, Mass.

At her residence in German township, Penn. May 12. Mrs Barbary Franks, aged 98. She was the mother of four sons and three daughters—her descendants were 460, of whom 93 were of the fourth generation.

NEW GAZETTEER OF NEW ENGLAND, by John Hayward,—WEEKS, JORDAN & CO, have just issued this valuable work, which has been completed with the most careful regard to accuracy and general use. Subscriptions received at their store and by their Agents who are now presenting the work to the public.

Extracts from some of the Notices.

The contents of this work, topographical, historical, biographical, statistical and miscellaneous, evince persevering labor, patient research and indefatigable industry. A copy should be found in every family circle, and on the desk of every professional and business man.—*N. H. Patriot.*

This work evinces much labor and industry; it should have a place in every library, and engage the attention of every reader. To those who are desirous of becoming acquainted with the progress of improvement, the population, and the manufacturing enterprise of the New England States, we cannot hesitate to recommend HAYWARD'S Gazetteer.—*Herald of Freedom.*

Mr Hayward has produced a Gazetteer which for real practical utility has never to our knowledge been surpassed. He separates the wheat from the chaff and condenses and concentrates his materials with a remarkable degree of faithfulness and fidelity.—*Quincy Patriot.*

The information, historical, topographical and statistical, found in this volume, should be in posession of every individual, and would furnish any one with a valuable fund of useful and entertaining knowledge.—*Concord Statesman.*

This is a valuable work, and contains a vast amount of information, which every family should possess.—*Panoply.*

The immense amount of information contained in it renders it one of the most useful and desirable works ever issued from the New England press. Every one who wishes to acquire information which will be of daily use, and an efficient *business* companion, should possess this valuable book.—*Nashua Gazette.*

☞Good Agents are wanted for Massachusetts.
june 8.

MANUALS FOR SUNDAY SCHOOLS.—Published and for sale, and may be found at the Store of the Subscriber, the following popular Manuals used in Sunday Schools of the Unitarian denomination.

Allen's Questions, first part, on the Gospels, new edition.

Allen's Questions, second part, on the Gospels, new edition.

Since the publication of these two books, about 24 thousand have been sold.

Allen's Questions, third part, on the acts of the Apostles. Third Edition, just published, containing a map of the Tracts and Voyages of St. Paul.

Allen's Questions on Genesis.

The Geneva Catechism, revised by Rev. Doct. Walker of Charlestown.

Service Book for Sunday Schools—containing prayers for the opening and closing of the School, together with an excellent collection of Hymns, by Rev. James Walker. D. D.

The Boston Sunday School Hymn Book, by a Superintendent, new edition. This book is approved by the Boston Sunday School Society, and is universally adopted into city and country Schools

Sacred Songs, for Sunday Schools, by Mrs Follen, a new and beautiful book, containing many original hymns.

The Sunday School Class Book, a valuable assistant to the Teacher, in keeping the records of his class.

The Worcester Catechism, in three parts.
Channing's Catechism.
Carpenter's Catechism.
The Child's Book on the Soul.
Gallaudett's Natural Theology.

The above Manuals are adapted to he various ages of Children who usually attend a Sunday School.

The subscriber is constantly receiving all the new Books for Sunday School and Teachers Libraries, and no effort is spared to make his collection the best in the country. Those who cannot visit the city, will find no difficulty in procuring a good supply of Books, by merely sending a letter, accompanied with a catalogue of the Library (if they have any) alphabetically arranged, and all the accommodation required will be extended to them.

Books just out.

Means and Ends, by Miss Sedgewick.
Birds and Flowers, by Mary Howitt.
Charles Hartland the Village Missionary.
Tales of Shipwrecks.
Rebecca Wilson.
Harry Winter.
Instruction from Trees and Flowers.
Temperance Tales vol. 6th.
Edward the Sunday Scholar, &c.

BENJAMIN H. GREENE, 124 Washington, corner of Water St, 'Sunday School Depository.'
june 8

GERMAN SELECTIONS.—Selections from German Literature, by B. B. Edwards and E. A. Park, Prof. Theol. Sem., Andover. 8 vo.

For sale by JAMES MUNROE & CO, 134 Washington street. june 8.

PHILIP'S LIFE OF BUNYAN.—Hare's Sermons; James's Christian Professor, 2d edition; The Last things, by Tracy; Mr Abbott's New Books; Memoir of Munson and Lyman, Missionaries; Memoir of Mrs Smith; Blunt's History of St. Paul; Blunt's history of the Saviour; Religion of the Bible, by Dr Skinner; Phillip's Guides, 2 vols; Lady's Closet Library; Marys, Marthas and Lydias, by Philip; M'Ilvane's Sermons; Malcom's Travels; in Egypt; Life of Haydon and Mozart—new publications. Received at TICKNOR'S. J1

LONDON BOOKS.—CHAS. C. LITTLE & JAS BROWN have this day received, 8 cases of Books by the Alice and Cato from London, among which are—Bayle's Dictionary, 4 vols folio; Montfaucon's Antiquities, 15 vols folio calf; Flaxman's Designs, 4 vols folio; Memoirs of Grammont, 2 vols, fine plates; Harris's Lives of the Stewarts, 5 vols; Stanhope's Olympia, folio; Sully's Memoirs, 5 vols 8vo; Transactions of the society of Arts 48 vols 8vo; Vancouver's Voyages, 6 vols, 8vo; Chandler's Travels in Greece, 2 vols, 4to; Falconer's Marine Dictionary, 4to; Memoirs of T. Hollis, 2 vols, 4to; Loudon's Arboretum, 7 vols, 8vo; Do Farm Architecture. &c, ; Do Suburban Gardener; Do Encylopedias of Gardening and Agriculture; Howitt's Rural Life in England; Lockhart's Life of Scott, vol 1, new ed. to match the Novels; South's Sermons, 7 vols; Richardson's Fishes, 4to; Lyell's Geology, 4 vols; Do 1 vol; Mrs Marcet's Conversations on Land and Water; Vyera's Portuyneri Dictionary; Wilberforce's Life, 5 vols; Burnetts Own Times, 6 vols; Clarendon's Life, 3 vols; Hooker's Works, 4 vols; Harleian Miscellany, 12 vols; Lucian, 10 vols; Milton's Prose, 3 vols: Hayne's Virgil; Edinburgh Review, 33 vols; Grotius, 3 vols, Eng.; Jesse's Gleanings; Kant's Metaphysics; Milner's Poems, &c &c.

ANDERSON'S RECREATIONS.—Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature, by James Anderson, L. L. D. in 6 vols 8vo.

For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. m25

IN PRESS.—Francis Sargent Osgood's Collection of scenes called 'The Casket of Fate.' This little volume is extremely popular in London; and being written with a great deal of taste makes an extremly pretty book for a present. A few copies of the London edition, elegantly bound in watered silk, for sale at TICKNORS. june 8

PRIVATE BOARDING SCHOOL.

THOSE parents, who wish to give their children a thorough English Education, where they may escape the evils incident to city schools, are respectfully informed that Mr C. A CUMMINGS will take a few more pupils into his private boarding Academy at Quincy, Mass., if early application be made.

Refer to Rev. Messrs Whitney and Lunt, pastors of the Unitarian Church Quincy.

TERMS.—Board and Tuition $25 00 per quarter.
june 8 eop6mo

CANTON HIGH SCHOOL.

THE Summer term of this school under the charge of EZEKIEL CAPEN, will commence on Monday June 24th. Instruction will be given in the various English branches and in the rudiments of Greek and Latin. Tuition from $3 to $5 per term. Price of Board with the Teacher $2 per week for males $1 75 for Females. No pains will be spared to give satisfaction to all who please to favor the school with their patronage. 3tis june 8

UNITARIAN TRACTS.—No. 120. 'Come over and Help Us.' A Letter to Rev. George Putnam, by E. Peabody.

No. 121. 'To the Law and the Testimony.' A discourse on the deference paid to the Scriptures by Unitarians, by James Walker.

No. 122. Remarks on Creeds, Intollerance, and Exclusion, by William E. Channing, D. D.

No. 123. Charges against Unitarianism, by E. Peabody.

No. 124. A tribute to the Memory of Noah Worcester, D. D., by W. E. Channing.

No. 125. The Nature, Reality and Power of Christian Faith, by Henry Ware jr.

No. 126. The Sunday School, a discourse pronounced before the Sunday School Society, by Wm E. Channing.

No. 127. What is Truth? by Rev Andrew P. Peabody.

No. 128. A Young Man's Account of his Conversion from Calvinism. A statement of Facts.

No. 129. True Grounds of Christian Unity, by Rev. G. Putnam.

No. 130. A Rational Faith competent to the wants of Man.

No. 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838.

No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.

No. 133. The Future Life, by William E. Channing.

No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, LL.D, of London.

No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.

No. 136. Reason and Revelation. By Rev. A. A. Livermore.

The Tracts of the A. U. A. can be had of the publishers, bound in eleven volumes at the low price of 75 cents per volume.

JAMES MUNROE & CO.
Agents of the American Unitarian Association,
j19 134 Washington street.

ISAAC R. BUTTS,
PRINTER,
Corner of Washington and School streets.

Cards, Blanks, Billets, Circulars, Sermons, Books, and every other kind of Printing, executed well, cheap, and promptly.

For sale, 2000 lbs Pica, Small Pica, and Long Primer, has been in use about two years, at 18 cents a lb. (only 6 cents a lb. above type metal) and Bourgeois, Minion and Nonpareil. Also a good Ramage Press, Chases, Imposing Stone &c &c may 18

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

THE summer term will commence on Tuesday June 4. Any parent, having children to be instructed, and wishing to retire from the city, would find Northfield a delightful summer residence. A few such could receive board at this commodious establishment, where they could watch over their children and witness their improvement. Refer to the Rev. J. Pierpont of Boston, Rev. Dr Pierce of Brookline, Rev. Mr Allen of Northboro.

P. ALLEN Principal.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advnce.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.
Painting in Water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches, one of whom, at least, usually resides in the family of the Principal

After the present quarter, boarding pupils will be accommodated in a new house, near the school house, constructed expressly for the accommodation of a limited number, with reference to health and convenience.

A few more scholars can be accommodated by the Principal as members of his family.

A course of Lectures on History will be delivered to the more advanced pupils, next quarter, by Mr Mariotti.

D. MACK, *Principal.*

N. B. The next quarter will commence on Monday, May 20.

Cambridge, April 18th, 1838. n 24

PURE SPERM OIL.

E. T. HASTINGS & Co., 101 State street, have constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for famlly use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 istf

NEW ENGLISH BOOKS—Received June 4th.
Music and Friends, by William Gardiner, 2 vols 8vo
Taylor's Survey of German Poetry, 3 vols 8vo
Bishop Hersley's Sermons, 1 vol 8vo
Napoleon Gallery, 12mo
Domestic Life in England, 12mo
Shelley's Poetical Works, 3 vols 12mo
Reid on the Law of Storms with map, &c. 8vo
Babylon and Persepolis, 8vo.
English School of Painting and Sculpture, 4 vols 12mo
Flaxman's Lectures on Sculpture, 2d ed 32 plates 8vo
Gibbon's Roman Empire, 16mo
Wiflen's Tasso 2 vols 12mo
Sir William Gell's Rome and its vicinity with maps, 3 vols
Clarke's Riches of Chaucer, 12mo
Martin's Illustrations of the Bible, folio
Howitt's Rural Life of England, 2 vols 8vo.
Gibbon's Life and Correspondence by Milman 8vo
Bosworth's Anglo Saxon Dictionary, 8vo
Bunyan's Pilgrims Progress, 8vo
Manual of Scandinavian Mythology, 12mo
Symmon's Shakspeare, 13 vols gilt backs
Art of Dress, colored plates, 12mo
The Englishman's Greek Concordance, 4to
The Book of the Fathers, 8vo
Guizot's History of the English Revolution, 2 vols 8vo &c. &c. &c

Just received and for sale by JAMES MUNROE & CO. 134 Washington street. june 8

THE MORAL TEACHER.—The Moral Teacher, designed as a Class Book for the Common Schools in the United States of America, by a Clergyman.

Just published and for sale by JAMES MUNROE & CO. 134 Washington St.

BEAUTIES OF EVERETT.—Selections from the Works of Edward Evecerett, with a Sketch of his Life one vol. 32mo. Published and for sale by JAMES MUNROE & CO, 134 Washington street. june 8

MISS SEDGEWICK'S NEW BOOKS.—Means and Ends, or Self Training, by the Author of Redwood, Hope Leslie, &c, one volume 16mo pp 278.

For sale by JAMES MUNROE & CO, 134 Washington street. june 8

SABBATH SCHOOL DEPOSITORY,—No. 118 Washington Street,.

WM. CROSBY & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday Schools and Juvenile Libraries. Also all the different Text Books and Catechisms, used in Sunday schools, among which are the following:

Allen's Questions—Parts First, Second and Third.
Channing's, Carpenter's and Worcester catechisms.
Walker's Service Book—First Book for Sunday Schools.
Sunday School Hymn Book.
Mrs. Follen's Sacred Songs for Sunday Schools.
Fox's Ministry of Jesus Christ.
Questions to do do. do.
With many others in general use.

W. C. & Co. will pay particular attention to furnishing Sunday School Libraries.

Our collection of Sunday School Books will be found to comprise most of those which have been published lately, which are suitable for Libraries.

Those about making additions to their S. S. Libraries, are respectfully invited to call and examine our collection, which will be sold as low as at any store in the city.

In Press — 'A Visit to the Country,' by Miss S. Cabot, author of 'Letters to a Mother,' 'Helen and Maria,' &c.

Orders from Clergymen or others for Theological, Juvenile or Miscellaneous Books; respectfully solicited, and will be punctually attended to. m4

JUVENILE BOOKS.

S. G. SIMPKINS, Court street, corner of Brattle street, has for sale a general assortment of Juvenile Books, among which are the following.

American Moral Tales, Only Son, Reflections on the character of our Savior, Cousin's Journey, Days of Childhood, Many Things on many matters, Biographical Sketches, Memoirs of Buckminster, Thacher and Abbot, Life of Benj. West, Parley's Lives of Washington, Columbus and Franklin, Seymour Family, Children who loved Instruction, Beatitudes, Jane Campbell, Attributes of God, Times of the Savior, Stories illustrating some of the Commandments, Lives of the Patriarchs, Mountain Cottage, Woodland Cottage, Olive Buds, Fathers of New England, Domestic Scenes, Pleasant Sundays, Juvenile Sketch Book Nos. 1, 2 & 3, Moral Triumphs, Robert Fowle, Collin Reynolds, Mary Jones, Little Lamb or virtue's reward, Twin Sisters or advantages of religion, Palfreys, Teacher's Gift, Parent's Assistant, Good Aunt, Holiday Present, Ringleader, Sketches by a Christmas Fireside, Sunday evening Conversations, Riches without Wings, Address to the Young by John Foster, Evening Hours, Parley's Scripture stories, Early Impressions, Select Stories, Bancroft's life of Washington, Love Token, Home, Class book of Nature, Caleb in the country, The School Boy, Alice Bradford, Young Ladies Aid, Young Man's Aid, Young Man's Friend, Lives of the Reformers.

—Also—

Dabney's Annotations on the New Testament, Bradford's Notes

POETRY.

For the Register and Observer.

THE FADED WREATH.

'Twas gaily bound upon her brow,
In childhood's happy hours,
Ere yet its lovely folded buds
Had bloomed to beauteous flowers;
They seemed, while sweetly resting there,
Emblems of joy that knows no care.

Life's spring time had no woes for her,
To darken nature's light,
But all was calm, serene, and pure,
And beautiful and bright;
As when sweet sunset's fading ray,
Mildly recedes from parting day.

Summer with golden skies came on,
To wake the sleeping flowers;
To robe the forest and the lawn,
And deck the shady bowers;
And that bright garland bloomed more fair
Beneath its warm and sunny air.

But hark! I hear a chilling breeze
Come stealing o'er the earth;
Ah, 'tis the first sad sighing moan,
That tells of Autumn's birth;
It comes with darkness and decay,
To sweep those roses far away.

They 've left the trace of care and woe,
Where once they brightly shone;
And that dark eye that beamed with hope,
Tells of its visions flown;
Low in the dust their beauty sleeps,
Whilst o'er their grave fond memory weeps.

Ah, it is pleasure's silken wreath,
That thus has quickly fled;
Sorrow like Autumn's breath swept o'er,
And laid it with the dead;
And broken is that trusting heart
That whispered, 'It will ne'er depart!'

But list! 'tis wisdom's cheering voice,
Borne from a purer realm.
It speaks of flowers whose fadeless bloom
No blighting can o'erwhelm.
Oh, freely take the proffered boon,
To cheer thy lone heart's deepening gloom.

Weave thee of Virtue's fairest flowers
A pure and shining wreath;
'T will cheer thee in life's saddest hour
And light the vale of death.
And when thou 'st past the last dark wave,
That wreath thy trembling soul shall save.

April 27, 1839. L. B. T.

THE BEGGAR.

BY CAROLINE FRANCES ORNE.

See'st thou yon beggar, old and gray,
With feeble step and slow,
As oft he pauses on his way
To tell his tale of woe?

Yes! mark him well; that way-worn form,—
That mien so sad and wan,—
That visage marked with many a storm,
Once formed as proud a man,

As ever, with despotic sway,
Ruled with a glance of fire,
And deemed that all must him obey,
Or suffer from his ire.

Yes, this poor beggar once was one
Of those whose powerful name
Showed but the blazoned 'Vase and Sun,'
And claimed the meed of Fame.

Innumerous dwellings, boundless land
Were his, and wealth unknown;
His ships to every foreign strand
Were by fair breezes blown.

His name was known in empires great,
In kingdoms vast and wide;
His mind was filled with dreams of state,
His heart with haughty pride.

He stood upon his native shore;
He saw the sails so white,
His countless vessels gaily bore;
He gazed in proud delight.

He gazed until his eyes were dim;
He raised them from the flood;
Then he, to take his wealth from him,
Defied the living God.

He stood again upon the coast,
Ere many years had fled;
And where he made his impious boast,
He lived to beg his bread. [*Herald.*

(From the Knickerbocker.)

A SONG OF MAY.

BY W. G. CLARK.

The Spring's scented buds all around me are swelling,
There are songs in the stream—there's health in the gale;
A sense of delight in each bosom is dwelling;
As float the pure day dreams o'er mountain and vale;
The desolate reign of Old Winter is broken—
The verdure is fresh upon every tree;
Of Nature's revival the charm—and a token
Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,
And flushes the clouds that begirt his career;
He welcomes the gladness and glory, returning
To rest on the promise and hope of the year.
He fills with rich light all the balm breathing flowers—
He mounts to the zenith, and laughs on the wave;
He wakes into music the green forest bowers,
And gilds the gay plains which the broad rivers lave.

The young bird is out on his delicate pinion—
He timidly sails in the infinite sky;
A greeting to May, and her fairy dominion,
He pours on the west wind's fragrant sigh;
Around, above, there are peace and pleasure—
The woodland is singing—the heaven is bright;
The fields are unfolding their emerald treasure,
And man's genial spirit is soaring in light.

Alas, for my weary and care-haunted bosom!—
The spells of the spring-time arouse it no more,
The song in the wild wood—the sheen of the blossom—
The fresh swelling fountain—their magic is o'er!
When I list to the streams—when I look on the flowers,
They tell of the past with so mournful a tone,
That I call up the throngs of my long vanished hours,
And sigh that their transports are over and gone.

From the wide-spreading earth—from the limitless heaven
There have vanished an eloquent glory and gleam;
To my veil'd mind no more is the influence given,
Which coloureth life with the hues of a dream:
The bloom purpled landscape its loveliness keepeth—
I deem that a light as of old gilds the wave;—
But the eye of my spirit in heaviness sleepeth,
Or sees but my youth and the visions it gave.

Yet it is not that age on my years has descended—
'Tis not that its snow-wreaths encircled my brow;
But the *newness* and sweetness of being are ended—
I feel not their love-kindling witchery now:
The shadows of death o'er my path have been sweeping—
There are those who have lov'd me, debarred from the day,
The green turf is bright where in peace they are sleeping,
And on wings of remembrance my soul is away.

It is shut to the glow of this present existence—
It hears, from the Past, a funereal strain;
And it eagerly turns to the high-seeming distance,
Where the last blooms of earth will be garnered again;
Where no mildew the soft damask-rose cheek shall nourish;
Where Grief bears no longer the poisonous sting;
Where pitiless Death no dark sceptre can flourish,
Or stain with his blight the luxuriant spring.

It is thus, that the hopes, which to others are given,
Fall cold on my heart in this rich month of May;
I hear the clear anthems which ring through the heaven—
I drink the bland airs that enliven the day;
And if gentle Nature, her festival keeping,
Delights not my bosom, ah! do not condemn;
O'er the lost and the lovely my spirit is weeping,
For my heart's fondest raptures are buried with them.

MISCELLANEOUS.

[From the Southern Literary Messenger.]

CHURCHYARDS OF MALTA.

A visit to the Churchyards of Malta—Epitaphs—Monument to Sir H. Hotham—Tombs of deceased Americans.

'The yellow leaves went whispering by,
Each in its passage seemed to say,
Companion, learn of us to die,—
We go the self-same way.'

As a stranger passes through the narrow gateway, by which the Protestant dead are carried to their long homes, he will observe, in the first ground, a small grove of the evergreen cypress—the trees which, of all others, have in such places a grave appearance, and are in accordance with the thoughts of those who sometimes shun the crowded city to ramble and ruminate among the tombs of the English fathers of Valletta. Our only way of entrance was by scaling a wall, which we, with much difficulty effected. Landing on a marble tablet, it unfortunately gave way under our feet, and lamed one of our party so seriously, that he did not for weeks recover. Leaving our disabled friend seated on the broken marble, we entered a narrow pathway, which skirted around the ground, and through which we found some difficulty in making our way, encumbered as it was with the rank weeds of many a long years growth. We were all strangers in an English burial place—and as we leaned over a splendid monument, which, placed at the head of the principal avenue, first drew our attention, we noticed, that if there had been a difference of rank in life, there was none in death—for here were the remains of a colonel, and in a line with him was the humble stone which marked the resting place of his bugler, and of some twenty of the rank and file of his regiment. Seeking the grove of cypresses, we found ourselves within a small enclosure, in the centre of which stood four small marble tombs, all of the same size and shape—erected by fond parents to the memory of their departed infants. A few days after their birth they were gathered 'to smell sweet, and blossom in the dust,' and 'though of different families, they had all died about the self-same time. How applicable to this melancholy spot are the beautifully plaintive lines of Mrs Hemans:

'There have been sweet singing voices
In your walks, that now are still—
There are seats left void in your earthly homes,
Which none again may fill.'

It has been customary with the Levantines for centuries, on the decease of a relative or friend, to plant near his grave a cypress tree—a custom which we would most willingly see introduced among Christian nations. Who, as a traveller, has ever been at Smyrna, and not visited those beautifully shaded, secluded, and melancholy plants of earth, which border on the classic shores of the ancient Meles?—and who has not admired the site for a burial place, covered, as it now is, with the evergreen cypress and weeping willows, thickly planted among the avenues of the dead? The grave yards of Malta might, from the soil and climate, with but little labor, be made gardens of flowers—while at this day they are but enclosures, as it were, of broken grave stones, half sunken tombs, and dilapidated monuments. There is, however, an excuse for their being in this condition which we most freely give. Valletta is but a garrison town, and the regiments which are sent from England to this island remain but two years, and are then ordered to the Ionian Islands—the relatives, (if any there are,) of those who have died within this brief period, immediately leave, the vacancy is filled, and the departed forgotten.

One of the most chaste and classical monuments which we observed in this ground, was of white marble—and as he whose remains it covered, was one of a nation—so it stood, and towered alone. As we approached, the stars engraven upon it, but too well told, even before we were sufficiently near to read the inscription, that it was to the memory of a countryman. Some days after our visit, we heard that it was erected by the present Greek consul, Thomas McGill, over the remains of H. G. R*****, of New York, who died at this Island in October, 1811. The beautiful design is as honorable to the one who planned it, as the monument is worthy, as far as frail marble can make it so, to record the virtues of him who tarries beneath:

'Tarry I here, I but attend on death—
But fly I hence, I fly away from life.'

The shaft was, not long since, broken by some idle lads, whom I would name, did not their youth in a measure excuse them. We had it repaired, and it may remain for another score of years, unless overturned by thoughtless boys, or despoiled by older rogues, who at this Island rob the protestant tombs to sell the broken marble.

While seeking the second ground, which lies in another bastion farther to the south, we hoped that as the burials had been more recent, the tombs would not be found so much neglected—we were, however, in error, as every thing we saw but plainly showed, that if the hand of Time had been busy, that of mortals had proved far more destructive. On entering, encircled as we were with bushes, brambles and weeds, we could not but observe that a different arrangement had been made for the laying out of this yard, inasmuch as all the expensive monuments were to the right by themselves—while the humble head stones covered the area and left of the yard. This may have occurred by chance, although it savors of aristocracy, even in these habitations of the dead. Most of the tombs were to the military, while now and then we observed one which had been erected to a traveller, merchant, or officer in the navy.

It would seem that the English, of all people in the world, were most fond of inscriptions and grave-yard epitaphs;—we read some which had been well selected from the Bible, and appropriately taken from the Psalms—but many of those which were original offended woefully against grammar, taste, common sense and religion. This is not a fault in Malta only, for in England it prevails to a much greater degree.' Go with what solemn thoughts one may, into these grounds, it is with no little difficulty he will be able to refrain from smiling while reading some of the doggrel lines, which almost at every step will meet his eye. We give the following, which are passable as compositions. The three first are inscriptions to the memory of soldiers of the 80th regiment:

'The king of kings a warrant sealed,
And sent it out by Death—
And charged him to serve the same
Upon my feeble breath.'

'Every tear is wiped away,
Sighs no more shall heave his breast,
Night is lost in endless day,
Sorrow in eternal rest.

'Rejoice for a brother deceased—
Our loss is his infinite gain;
A soul's out of prison released,
And freed from its bodily pain.

On the plain head stone to Mrs T*****, the wife of an American missionary, we saw the following lines:

'Thank God, he gives me the victory
Through the hand of Jesus Christ.'

From a tablet of black marble, placed over a distinguished poet, we extracted the following beautiful lines, translated from the Italian—as true as they are poetical:

'The past! what is it but a gleam,
Which memory faintly throws?
The future! 'tis the fairy dream,
That hope and fear compose.

The present! is the lightning glance,
That comes and disappears;
Thus life is but a moment's trance,
Of memories, hopes and fears.'

When we entered the cemetery, which is now being filled, we could not but be gratified on observing the decided improvement which has been recently made in the laying out of this small ground—and of the care which was taken, by men hired for the purpose, in rolling the paths, (beautifully hedged as they are with geraniums,) watering the plants, trimming the cypresses, and guarding the tombs. Several splendid monuments are to be met with in this yard—two of which we will name—that erected to the memory of the laterear admiral Sir H. Hotham, who died in 1833, in command of the English Mediterranean fleet—and the one built by the Hon. Mr Frere, over his departed wife.

Serving, as the harbor of Valletta has, for the last few years, as winter quarters to the English fleet, this ground is in a measure occupied by those who were in the naval service of their country. From a few inscriptions which we have copied, it would appear that the epitaphs on the tombs of seamen, are as curious as those which were taken from the head stones of soldiers. In every instance the monuments were placed by the crews of the ships to which the deceased belonged. We took the following lines from a marble.

To a seaman of the Revenge 74, who died in 1835.

'Though Boreas' blast, and Nepture's wave,
Have tossed me to and fro;
Yet I at last, by God's decree,
Doth harbor here below.

Where at anchor I do rest,
With many of the fleet—
In hope once more to rise again,
My Savior Christ to meet.'

To one of the crew of the 'Caledonia,' 120—who was killed by a fall from the rigging, while engaged in sending down the top-gallant yards at sunset:

'When I was called unto my duty,
I fearless went aloft,
But Him who spares neither youth or beauty,
Was pleased to call me off.

My nerveless grasp gave up its strength,
And I was forced to fall—
But who can tell thy mercy's length?
For thou art Lord of all.'

On a monument, to a seaman of the Rodney, 80, found murdered, was this extract from Job;

'O, earth! cover not thou my blood.'

Even in this small congregation of the dead, we passed a sculptured stone to the memory of a young American. W.

Malta, July 31*st*, 1838.

A MAN CARRIED AWAY BY A TIGRESS.

'A party of Europeans, in India, consisting of indigo planters, and some officers of a native regiment, stationed in their neighborhood, went into the jungles for the purpose of shooting tigers.—They had not proceeded far before they roused an immense tigress, which, with the greatest intrepidity, charged the line of elephants on which they were seated: when a female elephant, in the direct point of attact, which had been lately purchased and hitherto untried, turned suddenly round, to fly from the field of battle, showing the greatest dread of the approaching foe. It was in vain that the mohout exerted all his skill to make her face the tigress, which instantly sprang upon her back, and seizing a gentleman by the thigh, speedily brought him to the ground, then throwing him (quite stunned by the fall) over her shoulder, just in the same manner as a fox carries a goose, she started off into the jungle. Every rifle was pointed at her, but no one dared to fire, because of the position in which the captive lay. She went through the jungle grass much faster than the elephants could do, and they soon lost sight of the tigress and her prey; yet they were enabled to trace her by the blood in her track, and as a forlorn hope, they resolved still to follow on, to see if it were possible to save the remains of their friend from being devoured by the ferocious brute.

As they proceeded the traces grew fainter and fainter, until at length, bewildered in the heart of the jungle, they were about to give up the pursuit, in dismay, when all at once they came most unexpectedly upon the object of their pursuit, and beheld the tigress lying dead upon the long jungle grass, still griping the thigh of their associate in her tremendous jaws, whilst he, though still sensible, was unable, from loss of blood, to reply to the questions proposed. To extricate his leg was impossible, without first cutting off the head of the tigress, which was immediately done, and the jaws being severed, the fangs were drawn out of the wounds; as one of the party providentially happened to be a surgeon, the patient was properly attended to, and the party had the great felicity of returning with their friend, rescued from the most perilous situation, and with hopes of his recovery. He was taken to the nearest bungalow, and, by the providential aid thus afforded, he was in a short time able to see his friends, and to explain how it was that the animal was thus found dead. For some time after the beast had seized him he continued insensible, being stunned by the fall, as well as faint from the loss of blood, and the excruciating pain which her fangs inflicted; when he came to himself he discovered that he was lying on the back of the tigress, who was trotting along at a smart pace through the jungle, and every now and then his face and hands would receive the most violent scratches from the thorns and bushes through which she dragged him. He gave himself up as lost, considering that not the least glimpse of hope remained, and determined to lie quietly on her back, waiting the issue—when it struck his mind, that he had a pair of pistols in his girdle, with which he might yet destroy his captor. After several ineffectual attempts, from the weakness which the loss of blood had occasioned, he at length succeeded in drawing one from his belt, and directed it at the creature's head; he fired, when the only effect it seemed to produce, was that after giving him an angry shake, by which she made her fangs meet more closely in his flesh, her pace was quickened.—From the excrutiating pain thus produced he fainted away, and remained totally unconscious of what was passing for some minutes, when recovering a little, he determined to try the effect of another shot in a different place; so getting the remaining pistol out of his girdle, he pointed the muzzle under the blade bone of the shoulder, in the direction of the heart, and once more fired, when the tigress fell dead in a moment, and neither howled nor struggled after she fell; neither had he power to call out for aid, though he heard his friends approaching, and was fearful that they might pass the spot without discovering where he lay.—Through mercy he recovered from his wounds, although he was quite lame, the sinews of his thigh being dreadfully lacerated by the fangs of the tigress.'—*Rev. J. G. Pike.*

MARY HOWITT'S BIRDS AND FLOWERS, and other Country Things, one of the most delightful of her works, this day published by
m25 WEEKS, JORDAN & CO.

FIRST BOOK for Sunday schools—an excellent manual for the younger classes in Sabbath schools, used in the school of the South Parish in Portsmouth, N. H.
Fresh supply at
m25 WEEKS, JORDAN & Co's.

LIFE OF HAYDEN AND MOZART.—The Life of Hayden, in a series of Letters written at Vienna, followed by the Life of Mozart, with observations on Metastasio and on the present state of Music in France and Italy: translated from the French of L. A. C. Bombert, with notes by Wm Gardiner, author of the 'Music of nature.'
Just published, and for sale at TICKNOR'S.
J1

ECKERMANN'S CONVERSATIONS WITH GOETHE.—Specimens of Foreign Literature, Vol 4, containing conversations with Goethe in the last years of his life—translated from the German of Eckermann: by S. M. Fuller. Just published, and for sale at TICKNOR'S. J1

NEW BOOK BY H.T. TUCKERMAN.—Isabel, or Sicily, a pilgrimage: by the author of the Italian Sketch Book. Also, ADAM BUFF, and other men of character: by Douglas Jerrold, in 2 vols. Just received and for sale at TICKNOR'S.
J1

DEWEY'S DEDICATION SERMON.—A Discourse delivered at the Dedication of the Church of the Messiah in Broadway in New York, by Rev. Orville Dewey, pastor of said Church.
Just published, for sale by
je1 JAMES MUNROE & CO.

ECKERMANN'S CONVERSATIONS WITH GOETHE.—Specimens of Foreign standard Literature, vol. IV. containing Conversations with Goethe in the last years of his life. Translated from the German of Eckermann, by S. M. Fuller.
For sale by JAMES MUNROE & CO.

THE MONTHLY MISCELLANY of Religion and Letters, edited by Rev. Cazneau Palfrey. Published monthly at three dollars per annum.
Publication office, No. 118 Washington street, 2d store north of Water street.
Clergymen and others visiting the city are respectfully invited to examine the work.
WM. CROSBY & CO., Publishers.

NEW BOOK for Sabbath schools, by Miss Cabot.—A Visit to the Country, by Miss S. Cabot, author of 'Ellen,' 'Happy Valley,' &c. Just published at 118 Washington st., where may be found a good variety of Sabbath school and Juvenile Books.
m25 WM. CROSBY & CO.

VALUABLE FRENCH BOOKS.—This day received from Havre:—
Pomologia Francis, recuil des plus beaux fruits cultaves en France, ourage orne de magnifiques gravures, par A. Poiteau. 54 Nos, 4to.
Rondelot. Art de Bates, 5v 4to and folio plates.
Dictionaire Infernal, par De Plancy, 8vo 5 vols 2d ed.
L'art de verifier les Dates—all the series complete, 39 vols 8vo.
Journal Polytechnique. on the Bulletin du Traveil fait L'Ecole Centrale des travaux publics complete—26 vols 4to.
Dictianarie de L'Industrie, Manufacturiere, Commerciale et Agricole, 7 vols 8vo, with 150 figures to a volume.
Cuvier—Historie Naturelle de D'Homme, 8vo.
Gillisset, Corps du Droit Francais, 6 vols 8vo.
Pillet, Will, De la Depense et du produit des Canaux et des Chemins de fer, 4to.
Memoires pour servie A L'Histoire de France sous le regne de Napoleon, 9 vols 8vo.
Recuil de Farces, Moralites, et Sermons Joyeux, publie d'Apres le Manuscrit de lu Bibliotheque Royale, 4 vols 8vo.
Renouard, Traite des Dooits D'Auteurs, 8vo.
Chaubard et St Vincent—Flore du Peloponnese et Cyclades—folio.
Dupuis—Orgine de Tous les Cultes, 9 vols 8vo and plates 4to.
Lucas—Du Systeme Penitentiare en Europe et Aux Etats Unis 3 vols 8 vo.
Froissart, Les Chroniques, 3 vols 8vo.
Monstrelet, do 1 do.
Chastelaine, do 1 do.
Bruyere—Etudes relatives A L'Art Des Constructions, folio 2 vols.
Bluet—Restoration Des Thermes D'Antonin a Rome, folio.
Buffon—Oeuvres complete, 6 vols 8vo, colored plates.
The following works, beautifully illustrated with wood cuts.
Moliere 2 vols; Don Quixotte, 2 vols; Gil Blas, 1 vol; Paul et Virginia 1 vol; La Fontaine, 2 vols; Gulliver, 2 vols.
Coutes des Foes, 6 vols. The same in neat cases.
Connaisance des Temps, pour 1841.
Boiste—Dictionnaire Universel de la Langue Francaise avex Le Latin, &c. 4to.
Dictionaire de D'Academie Francaise, 6th ed, 2 vols 4to.
Drake's Shakspeare and his times, 8vo.
Selections from the Edinburgh Review, 6v.
The Poetical Works of Southey, 8vo.
Do do Wordsworth, 8vo.
Aristotle—Opera Omnia, Ed Buhle, 5 vols 8vo.
Also, cheap editions of Racine. Moliere, &c.
Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st.
J1

SUNDAY SCHOOL DEPOSITORY.
THIS day published for Sunday school Libraries,
Instruction from Trees and Flowers
Rebecca Wilson, or the Cumberland Girl
Story Reading
—Also—
Caleb in the Country } by Abbot
The School Boy }
Shanty the Blacksmith
Wonders of Nature
Also a great variety of new and excellent books for Libraries.
Sacred songs, by Mrs Follen
New editions of Allen's Questions
Walker's Service Book
Boston Sunday school Hymn book
On hand, a few copies of those excellent tracts, viz:
James Talbot—The Brothers
Edmund and Margaret—Edward the Sunday scholar
Channing's Sermon to Children
William Cooper and his Family
Ellen and Mary—Mary Smith—Happy Valley
Sister's Gift—Patrick Clary &c
BENJ. H. GREENE,
m18 124 Washington st. corner of Water st.

HEALTH TRACTS. By Dr Wm. A. Alcott.—A series of Tracts, bearing the above title, has just been commenced. They will treat, in a popular style, on the most important subjects relating to Health—each number containing from 16 to 50 pages, and sold at a price corresponding with the quantity of matter. They will be published about once a month, and each number sold by itself. It is the opinion of many persons well capable of judging of their merits, that the numbers published ought to go into every family in the United States. They are the following:
No. 1.—Dosing and Drugging, or Destroying by Inches. Explaining the abuse of medicine and the evils resulting from such abuse. Price 12 1-2 cts.—liberal discount by the quantity.
'It ought to be in every family.'—*New York Whig.*
The instruction it conveys is of the utmost importance to every family.'—*Boston Recorder.*
No. 2.—How to Prevent Consumption. This Tract shows how Consumption may be avoided, even in many cases where there is a strong predisposition towards it. Price 6 1-4 cts.—liberal discount by the quantity.
'It contains some excellent advice, which, if generally regarded, we doubt not would prevent the frequency of this fatal disease. We hope this Tract will have a wide circulation.'—*Mercantile Journal, Boston.*
No. 3.—Entitled 'City and Country,' just out of press.
Published by GEO. W. LIGHT, 1 Cornhill, Boston, and 129 Fulton Street, New York.

NEW JUVENILE BOOKS.—Teachers' Tales, 3 vols
Rebecca Wilson, the Cumberland Girl
Harry Winter, or the Weaver of Burrough-place
The Clares, by the author of 'General Reading,' &c
Instruction from Trees and Flowers
This day published by JOSEPH DOWE, 22 Court street.
Also—for sale as above, every variety of Juvenile Books—Sabbath school, Family, Parish, and Teacher's Libraries, furnished on the most reasonable terms. may 18

NEW ENGLISH BOOKS.—A Dictionary of Arts, Manufactures and Mines—containing a clear exposition of the principles and practice. By Andrew Ure. Illustrated with 12 engravings—one large volume.
Burns's Poetical Works—new edition, complete in one volume good print.
Alfred Moreland, the would-be-Traveller.
Scripture Biography, for the young, or select lives of the Patriarchs and Prophets—with plates
England and its People, or a familiar history of the country &c.
Lane's new translation of the Arabian Nights: Vol 1—with beautiful engravings.
Just received at TICKNOR'S m25

ALICE BRADFORD, or Experimental Religion, 2d edition.
This little work was written by the late Rev. Mr Goodwin who was the much esteemed and learned pastor of the Unitarian Church in Sandwich. It has has been reprinted in London, and favorably noticed, as will appear from the following extract from the Christian Pioneer.
"Some dozen of larger works might be mentioned which although devoted most especially to the elucidation of religious experience, vital godliness, fear and love, the new birth, or regeneration, the natural and spiritual state of man, and obtaining peace with God through Jesus Christ, would not repay the patient, laborious reader, with that clear and satisfactory view of these momentous topics, which is given in 'Alice Bradford.' Children may understand it, and men may derive from it instruction and profit."
Also—a few copies of A Letter to the Church and Society worshipping at the Pitts street Chapel, Dec. 31, 1838, by the Pastor, Rev. F. T. Gray.
Published and for sale by
S. G. SIMPKINS,
m25 Corner of Court and Brattle st.

OPIE'S CURE FOR SCANDAL, or Detraction Displayed. Contents—Competition, Pronoun Possessive, Precedence, Religious Competition, Different Classes of Detractors, Gossips, Talkers-over, Laughers-at, Banterers, Nicknamers, Stingers, Scorners, Sneerers, Eye Inflicters, Mimicks, Carricaturists, Epigrammatists, First-Rates, Authoresses, Blue Stockings, Medical Men, Converts to Religion, Family Detraction, Defamation, Preventives of Detraction, Address to Religious Professors.
For sale by JAMES LORING, No 132 Washington St. m25

THE BIBLE FOR SCHOOLS.
THE BIBLE READER.—Being a new selection of Reading Lessons from the Holy Scritures, for the use of Schools and Families; by William Bentley Fowle, Author of the Primary Reader, and various other school-books. Published by the Author, and sold by him and by all the Booksellers.
EXTRACTS FROM THE PREFACE.
The author of this compilation has endeavored to furnish such a selection of Scripture lessons as may be used in schools and families, without subjecting the teacher or the reader to the trouble of making a selection at the time of reading.
In making this selection, the text of the common translation has been scrupulously followed.
The work is divided into Three Parts: the *first* containing selections from the Old Testament; the *third*, selections from the New, in chronological order, so that a correct general outline of Scripture history may be impressed upon the mind by the perusal of this compend; and the *second* part contains such miscellaneous passages as most forcibly exhibit the precepts of our religion, arranged under suitable heads. The compiler has been anxious not only to make every lesson a lesson of wisdom, but also to show that, besides their inestimable value as the only safe guide of faith and practice, the Holy Scriptures abound in the best reading lessons that our literature affords. W. B. F.
may 18 8t

ACADEMICAL CLASS BOOKS.
SPELLING.—Emerson's National Spelling Book, and Introduction to do.
READING.—Worcester's series, viz. A Primer of the English Language; the Second Book of Reading and Spelling; the Third Book of do and do.; the Fourth Book of Reading.
ARITHMETIC.—Parley's, Emerson's North American Arithmetic, Parts 1, 2, and 3, and Key; Walsh's Mercantile, and Grund's Exercises and Key.
ALGEBRA.—Grund's Exercises and Key, and Grund's Algebraic Problems, &c.
HISTORY—Parley's Book of the United States; do First, Second and Third Books; the Historical Class Book, Hildreth's Views of the United States, and Sequel to do; Outlines of Chronology, ancient and modern.
GEOGRAPHY.—Goodrich's Outlines of Geography and Atlas; do Universal Geography; Woodbridge's Geographical Copy Book; Blake's Geography for Children.
ASTRONOMY.—Grund's Popular Astronomy; Parley's Sun, Moon and Stars.
CHEMISTRY.—Grund's Elements of Chemistry, stereotype edition.
PHILOSOPHY. — Abbott's Little Philosopher; Grund's Elements of Philosophy. Sullivan's Moral Class Book.
CEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.
WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.
BOOK-KEEPING. — Walsh's Book-keeping; Marshall's Public School Account Book, 2 parts.
DICTIONARIES.—Worcester's Comprehensive, and do Elementary; Johnsen's and Walker's improved by Todd.
The Political Class Book, Frost's Grammar, Russell's Lessons in Enunciation, Child's Botany.
Teachers, School Committees, &c., are requested to give the above books an examination.
Published by G. W. PALMER & CO.
School Book Publishers, 121 Washington st.

TRACT by Rev. Dr Walker.—*No.* 141. Unitarianism vindicated against the charge of Skeptical Tendencies, by James Walker.
This day published by JAMES MUNROE & Co. 134 Washington street. je1

SUNDAY SCHOOL BOOKS.
JAMES MUNROE & CO., in adddition to their large assortment of Juvenile Books have recently added the following.
The School Boy, by J. S. C. Abbot—Caleb in the Country, by do.—A visit to the Country, by Miss Cabot—Harry Winter—Instruction from Trees and Flowers—Rebecca Wilson—Arthur Lee and Tom Palmer—Leisure Hours—Young Lady's Aid—Young Man's Assistant—Moral Teacher, by Rev. A. B. Muzzey—Hoary Head—Alice Bradford—Shanty the Blacksmith—Village Boys—Ellen Clifford—Pastime of Learning—Simple Stories—Chronicles of a School Room—Childhood—Conversations.—Opie's Detraction displayed, &c. &c.
Clergymen and Teachers will find as good an assortment of Sunday School Books as is to be had in the city at fair prices, 134 Washington st.
m 25

Bargains in Fashionable Broadcloths, Cassimeres, and Ladies' Cloths,
AT JOHN H. PRAY'S
VARIETY CLOTH TORE,
No. 48, Washington Street, Boston,
8 doors North of the Post Office.
WHO is daily receiving and constantly supplied with, and offers his Friends, Customers and Purchasers generally, a very complete assortment of Foreign and Domestic Woollen Goods, consisting of Broadcloths, Cassimeres, Ladies' Habit and Pelisse Cloths, &c. &c. Among which are superlative wool-dyed black, blue and colored French and German Broadcloths, English do. super and fine, of every fashionable color and mixture. Double and single milled black, blue, fancy colored and mixed Cassimeres, of English, French and German manufacture. American Broadcloths and Cassimeres, of the best qualities and most permanent and fashionable dies. Ladies Broadcloths, of delicate texture and beautiful colors, Queen's Habit and Pelisse Cloths.
For Surtouts and Over Coats.—Double milled German and London Broadcloths, Kerseys, Lion Skin Coatings, Pilot and Beaver Cloths.
Flannels of English and American Manufacture, warranted not to shrink in washing.
Cashmere and Lama Cloths, Erminettes, Cambleteens, French Bombazines, Gambroons, Merinos, Lastings, Drillings, Jeans, &c. &c.
Linens and Cottons, bleached and unbleached.
Vestings, comprising figured and plain Velvet, Silk and Satin. Valentia, Marseilles and Silk and Worsted Do. of the latest fashions.
Trimmings for Coats, Pants and Vests, viz. Buttons, all sorts, Silk, Twist, Thread, Canvass, Padding, Brown Linen, Cambrics, Silk Serge, &c.
Also a general assortment of goods adapted to the seasons selected carefully with reference to strength of fabric and beauty of colors and finish, which Purchasers are respectfully invited to call and examine, and are assured that they will be sold at wholesale or retail at the very lowest prices. m 23

LARGE STOCK OF NEW SHAWLS, SILK GOODS, MOUSELAINE DE LAINES, &c.
E. F. NEWHALL,
179 *Washington street,.....Boston,*
Has received an elegant assortment of *SPRING GOODS*, among which are
Rich French Cashmere SHAWLS, with new medallion, harlequin, rose and wreath patterns; on fawn, drab, green, blue, salmon, brown, scarlet, bird of paradise, jet, blue-black, and white grounds.—Prices from 12 to 50 dollars each.
Extra French Thibet Long Shawls, very rich and heavy borders, with black, green, red and white centres.—From 30 to 50 dollars each.
India Camel's hair Shawls and Scarfs—various prices.
Merino long and square Shawls, of best quality—red, black and white.
English Cashmere and Victoria Shawls, rich and beautiful colors; on scarlet, fawn, drab, white and black.—Prices from 12 to 25 dollars, each.
French Woollen Travelling Shawls, large size and new styles.
Edinboro' Shawls, in great variety; on black, white, green, drab, fawn, slate, red, ash, bird of paradise, and blue-black grounds; styles similar to the French Cashmeres—Prices from 4 dollars to 16 dollars each.
The above make altogether a better assortment of *HANDSOME SHAWLS* than has been offered at any previous season.
☞ Purchasers desirous of obtaining the most Fashionable Styles at the very lowest prices, are invited to examine this assortment.
French Embroidered Capes and Collars, best work.
Alepines, Thibet and Cashmere Cloths, Neapolitans, Cambleteens, Irish Poplins, and other articles suitable for Travelling Habits.
Elegant new Mouselaine de Laines and Chalies—white and colored grounds.
Plain Chalies and Mouselaines; French Calicoes and Lawns; Chantilla Lace Veils, some extra large and rich; Irish Linens; Linen Sheetings; Damask Table Cloths and Napkins; Linen Cambric Handkerchiefs; figured and plaided white Cambrics, and Marseilles Quilts.

SILK GOODS.
Rich figured Reps and Pou de Sois, a beautiful assortment of colors and choice styles, some entirely new, with two colors; plain Rep and corded Silks—colors blue-black, jet, olive, brown, fawn, ashes of roses, and delicate light shades; plain Pou de Sois and Gro de Naples, a similar assortment of colors, various prices; plain English Lustrings, all choice colors, a very desirable article, of fine lustre; double-laced Silks, blue-black and colored, large and small figures; extra super and common jet and blue-black Silks, plain and figured.
Velvets—Rich French Pelisse Satins, fashionable colors; black India Satins, Levantines, Sinchaws, and various other descriptions of Silk Goods, making an extensive assortment well worthy the attention of purchasers who want desirable articles at less than the usual prices. 1y mh23

CHRISTIAN REGISTER.
PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 *Water Street, Boston.*
TERMS.—*Three Dollars*, payable in six months, or *Two Dollars and Fifty Cents*, if paid in advance. To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.
☞ No subscription discontinued, except at the discretion of the publisher, until all arrearges are paid.
All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.
MINOT PRATT, PRINTER.